F. 14. 73

THE Christian Sacrifice.

A TREATISE SHEWING The Necessity, End and Manner of Receiving the Holy COMMUNION: TOGETHER

With Suitable *Prayers* and *Meditations* for every Month in the Year; and the Principal Festivals in Memory of our Blessed SAVIOUR.

In Four PARTS.

By *Simon Patrick*, D. D. Chaplain in ordinary to his Majesty.

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TO THE
READER.

THE reaſons that moved me to write this Book together with its deſign, I have declared in the beginning of it: and given Directions alſo, in their proper places, how to uſe it. I have little therefore here to adviſe the Reader of, but that I am much indebted for what I have writ, in the Second Part, about the Nature and End of this holy Sacrament, to a Treatiſe called *MENSA MYSTICA:* unto which I refer thoſe that deſire a larger diſcourſe on that ſubject. It is poſſible that I may not only have followed the ſence, but uſed alſo ſome of the expreſſions, which you find there. But if I have, it is more than I know: for I have not read it of many years; nor had either that or any other Book on this Argument by me, when I compoſed theſe Meditations. And to ſay the truth, ſince I comprehended, as I thought, what belonged to this matter; I was not willing to look into

any: meerly leſt they ſhould hinder the free conceptions of my own mind; and their very words ſhould cleave too much to my Imagination.

I hope the Reader will think fit to bring the like free and unprejudiced mind to the peruſal of what I have writ; eſpecially an heart ſeriouſly deſirous to have holy Devotion wrought in it to our Creator and Redeemer: and then neither of our pains, I preſume, will prove unprofitable. But I do not mean by Devotion, only ſome tranſient thoughts and paſſions ariſing at certain ſeaſons; when we more ſolemnly addreſs our ſelves to God our Saviour: But a ſetled love to him, diſpoſing us to preſent him alway with an heart humble, pure, juſt and charitable; which is the oblation that all our other Sacrifices are to prepare for him, and the greateſt honour that we are capable to do him.

For herein we expreſs the high eſteem we have of him, that we ſtudy above all things to become like him. We ſhew indeed that we think there is none better than he, when we prefer his Wiſdom, Goodneſs, Holineſs, and Truth, before all the pleaſures that Riches and Honours can raiſe us unto: Nay, when

when we chuſe, with the loſs of whatſoever is precious to us in this World, to conform our ſelves to his bleſſed Nature and Will.

This is truly and ſubſtantially to glorifie him before men; to magnifie his Name, and to exalt his praiſe. This proclaims him to be the moſt excellent being; and that it is the ſupreme happineſs and dignity of humane Nature to be one of his Friends. But all the Praiſes and Doxologies we can beſtow upon him, without this, are no better than Flatteries. They are but good words and Religious complements, which we revoke and unſay again, when we croſs his Commands.

If we would make God, therefore, an acceptable Sacrifice, there is nothing, ſaith *Minutius*, like to *a good Mind, a pure intention, and a ſincere Conſcience.*

He who highly eſteems and reverences innocence, ſupplicates the Lord: He that hath Juſtice in great veneration, ſacrifices to God: He that abſtains from fraud, atones Heaven and makes it propitious to him: and he that reſcues a man out of danger, kills the fatteſt Sacrifice. Theſe are our Sacrifices: theſe are the Holy things of God. Thus among us he is moſt Religious, who is moſt juſt. *In Octavio.*

Would you know, saith *Origen*, who it is now that offers to God the *Sacrifice of Salvation* and *the Sacrifice of Praise? Truly none but he that in all his actions makes God be praised: and by whom those words of our Lord are fulfilled,* LET THEM SEE YOUR GOOD WORKS, AND GLORIFIE YOUR FATHER WHICH IS IN HEAVEN. *This is the man, I say again, who offers the Sacrifice of praise; for whose actions, for whose doctrine, word, manners and discipline, God is praised and blessed.* With which agree those famous words of the Son of *Syrach*, Ecclus. 35. 1, 2. *He that keepeth the Law, bringeth Offerings enow: he that taketh heed to the Commandment, offereth a peace offering. He that requiteth a good turn, offereth fine flour: And he that giveth Alms, sacrificeth praise.*

Hom. 5. in Levit.

It is senceless to think that the Lord of Heaven and Earth should be pleased with any thing, but the very best we have to give him. And what is that but our selves, *a living Sacrifice*, as the Apostle speaks *(Rom. 12. 1.) holy, acceptable to God:* because it is properly a continual oblation, and remains still to be offered in more and more actions of a God-like life?

And

And for this end Christ instituted this Commemoration of the Sacrifice, which he made of himself to God; that we might be moved thereby to offer up our selves freely and chearfully, as he did, to do and suffer what our Heavenly Father pleases. For it is rank hypocrisie to commend and praise his obedience to the death, whilst we live in open opposition to Gods commands, and will forgo our own desires in nothing for his sake. The Scribes and Pharisees were of this Religion, who did their own wills, and admired *Abraham*, *Moses*, and the Prophets, who were altogether governed by the will of God. They magnified those virtues in their Ancestors; which they themselves not only wanted, but perfectly hated. They applauded their noble and generous actions, which they abhorred to imitate: & delighted to tell long stories of that faith and patience, which in themselves they would have held ridiculous. They had a Catalogue, at their fingers ends, of all the hardships they endured: and made themselves believe they loved those Worthies with all their heart, for leaving their own Country, refusing of great dignities, & abandoning many of the pleasures of this life; whilst they remained wretchedly covetous, and were full of ambitious and aspiring thoughts; being lovers

of wealth, honours and pleasure, more than lovers of God. Such is the devotion of those now who extol our Saviour, and speak great things in his praise: but do not think fit to tread in his steps, by making themselves an hearty entire oblation to God, and living in absolute subjection to all his Commands.

This is the best way to *shew forth the Lords death*, and to make the most acceptable Commemoration of this Sacrifice. It is the purest, the most sincere and honest expression of our love to him and his service; to which we should always stir up our selves, when we remember Jesus.

And that is the scope of this Treatise, to excite those that read it to worship the Lord with holy worship; that is, saith one of the Ancients, *by purged thoughts and reasonings, right and true opinions; composed passions and quiet affections; and by likeness to God in vertue to the utmost of our power.* They are the words of *Eusebius**: Who was very well aware that God is to be worshipped not only with external actions, but especially with our minds. Because he is the inspector of our Mind and Heart,

* L. 3. *Præpar. Evang. cap.* 13.

Heart, as *David* tells his Son *Solomon*, 1 *Chron.* 28. 9. where he gives this reaſon why he ſhould *ſerve God with a perfect heart and with a willing mind*, becauſe *he ſearches all hearts, and underſtands all the imaginations of the thoughts.* A thing which all men ought to think of frequently, but eſpecially Kings and Princes. For *the moſt excellent being* (as *Grotius* there obſerves out of *Diogenes* the Stoick) *ought to be honoured with that which is moſt excellent; and the Governour of the world with that which governs and rules in us. David* alſo adds another reaſon, I obſerve, in that place to inforce the forenamed exhortation; becauſe God is not tyed to any man, but only upon the condition of his hearty obedience and affectionate Service. *If thou ſeek him*, ſayes he, *he will be found of thee; but if thou forſake him, he will caſt thee off for ever.*

I ſhall add to this, only the words of *Lactantius. There are two things that ought to be offered to God; a Gift and a Sacrifice: the Gift for ever, the Sacrifice for a time; and both the one and the other is incorporeal. The Gift is integrity of mind, the Sacrifice is praiſe and Hymns. Therefore the moſt excellent manner of worſhipping God, is praiſe directed to*

*him out of the mouth of a juſt man**. The Euchariſt conſiſts of both, as you will find in this Book. The help of which if the Reader will be pleaſed to uſe, till he hath made himſelf ſuch a thankful oblation to God; he will not want a reaſon why I call it, *The Chriſtian Sacrifice:* nor fail to grow in wiſdom and ſpiritual underſtanding. For as the Son of *Syrach* ſaith, *The love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?* He will delight to be repeating this oblation of himſelf, and of his Praiſes and Thankſgivings to God our Saviour, with higher devotion of Spirit, and greater Purity of heart and life. He will not ſtand in need of many exhortations to do this, or the reſt of his chriſtian duty: for the love of God will be inſtead of all reaſons and motives to make him good. He will think continually how much he is bound to his infinite Goodneſs; that he would take care by this familiar repreſentation of the unparallel'd love of Chriſt in dying for us ſo freely, to continue and quicken in Chriſtian Souls a moſt ready and chearful diſpoſition to obey him in all things.

* L. 6. *Inſtit. Div. cap.* 25.

Eccluſ. 25. 11.

And

And there is no doubt but it proceeds from a great decay of their love to our Saviour, that his Family (who are called by his Name) remember him ſo ſeldom in this manner. And the decay of their love is certainly the cauſe of that impiety which hath overſpread the Chriſtian world: as this impiety again makes them ſtill more negligent, and unwilling to commemorate Chriſts love; which would be but a reproach to their ungodly life. It was truly obſerved by *Petrus Bleſenſis*, about 500 years ago: *that in the firſt Church, as many as were preſent in the Chriſtian aſſemblies every day, communicated in the Euchariſt. But after the number of the faithful was encreaſed, and they could not all ſo conveniently come to it daily; it was ordained that at leaſt every Lords day they ſhould communicate. But when the tares, growing up very high, began to overtop and hide the wheat, and when the charity of many waxed cold, and iniquity abounded, ſo that few were found fit to receive the Cup of Salvation; it was decreed that at leaſt upon the three ſolemn Feaſts in the year, Eaſter, Pentecoſt, and the Nativity, they ſhould all diſpoſe themſelves for it. But now, becauſe the days are evil, and almoſt all are gone aſide and become unprofitable (I dare not ſay by the precept of the Church,*

but

but yet by its ſilent permiſſion) the cuſtom is introduced of aſſembling once a year in the Church, to Communicate; which is not lawful for any man to omit. If he had lived now in our days, he would have found the ſtate of affairs grown much worſe among us; and complained that ſome in many years never partake with our Saviour at all. The reaſon certainly is, becauſe their Love to him is not only grown very cold, but quite frozen. It is not only weak and languiſhing, but like to dye; which muſt needs increaſe iniquity; and make the days exceeding evil. It is the duty therefore of every good man to endeavour to amend them, and to reſtore the ancient warmth of love and zealous affection to our Saviour; by perſwading chriſtian people to frequent and ſerious reflection upon the greatneſs of his Love, and to ſolemn commemoration of it, in ſuch manner as he hath appointed.

Let me beſeech therefore all thoſe, who are not in condition yet to be moved by Love; that they would conſider and weigh ſo long the danger of this neglect wherein they live, till it make them afraid. *Aben Ezra* a learned interpreter of the Scriptures among the Jews, writing of the *Cereth*, or cutting off (*i. e.* Suddain death by the

the hand of God, or the loſs of their children and extirpation of their family, not to mention other opinions of the meaning of it) which is threatned to divers offenders againſt the Law; hath left us this memorable obſervation: That whereas God hath *prohibited three and twenty* things under the penalty of being cut off from their people, if they did commit them; there are but *two* things that he hath *commanded* in the whole ſcripture, for the neglect of which a man becomes obnoxious to this extermination. They are *Circumciſion*; and the right obſervation of the *Paſſover*; when they eat the *typical Lamb*, as *Petrus Bleſenſis* calls it, in the place above mentioned. Which may very well be for this reaſon, that God might ſhew what place and eſteem he would have theſe Ceremonies hold among his people; ſo that none who called himſelf his, ſhould dare to neglect them, but they ſhould rather be obſerved by all with the greateſt care and diligence. And hence comes that ſaying of their wiſe men; *He who contemns the feaſts, or the ſacred Conventions (of which the paſſover was the chief) and he who makes void the Covenant of* Abraham *our Father (which was Circumciſion) there is no portion for him in the world to come.*

come. Which would be ſtudiouſly noted by thoſe Chriſtians who neglect or deſpiſe things ſacred, whether the holy Aſſemblies, or the holy Sacrament: as *P. Fagius* (upon *Exod.* 12. 15.) well applies this obſervation. For if God would heretofore have thoſe Ceremonies which were but ſhadows, continue in ſuch high eſteem and be ſo regarded among the Iſraelites; how carefully and how reverently would he have us attend upon thoſe holy Myſteries which he hath inſtituted by his well beloved Son Jeſus Chriſt, in which he truly communicates himſelf to us unto eternal life? There is more danger than is vulgarly imagined, in not commemorating the death of this Lamb of God, who takes away the ſins of the world; by receiving the holy Euchariſt, which he hath appointed for a memorial of him. It is next to the diſowning Chriſtianity, or not profeſſing our ſelves to be Chriſt's diſciples. It is a cutting off our ſelves from the body of Chriſt; an open declaration that we have no communion with him: and therefore as plain a confeſſion that we deſerve to be rejected and caſt off by him, for whom we have ſo little regard.

If this ſeem too harſh a Sentence, let it be

be considered that not I, but they pronounce it against themselves, by refusing to acknowledge Christ after that manner, which he hath prescribed. And therefore instead of quarrelling with so severe a denunciation of the divine displeasure against all wilful neglecters of this holy Rite (whose Souls are in as much danger of the stroke of Heaven now, as the bodies of the Hebrews were heretofore) let the guilty study to avoid it, by becoming strict and devout observers of this Precept. Let them acknowledge Jesus to be the Lord, and testifie their love and affection to him, and tye themseves fast to dutiful obedience towards him; by doing this in remembrance of him. And whosoever shall receive any benefit by this Admonition, or any thing else contained in this Book; as they will bless God, no doubt, for such helps to Devotion; So they will candidly interpret, I hope, every expression, and charitably pass by the defects, which it's possible they may espy, in a work well intended. But if the humor of any shall lead them to do otherways, and there shall those be found who will dislike the design it self, or slight my performance; I shall not much concern my self, I think, in their censures: but rest contented in this as well as other cases, with

the

the comfort which the wise man, whom I mention'd above, hath left us; and they may do well to consider it.

Blessed is the man whose conscience hath not condemned him; and who
Eccluſ. 14. 2. *is not fallen from his hope in the Lord.*

For it is an easie thing unto
Eccluſ. 11. 26. *the Lord in the day of death, to reward a man according to his ways.*

Eccluſ. 14. 20, 21.

Blessed is the man that doth Meditate good things in wisdom, and that reasoneth of holy things by his understanding.

He that considereth her ways in his heart, shall also have understanding in her secrets.

The

THE CONTENTS.

THE First Part treats briefly of the obligations we have to communicate. Page 1

The second shews the Ends and purposes of this Holy Action; *and contains Meditations or Addresses to God suitable to each.* p. 11

You may find the first Meditation. p. 14
The Second. p. 18
The Third. p. 26
The Fourth. p. 37
The Fifth. p. 43
The Sixth. p. 53
The Seventh. p. 62
The Last. p. 72

Directions for the use of them. p. 75

A more compendious form of Devotion after receiving the Bread. p. 75, 76

After the Cup. 78

A shorter form than those. p. 81

The Third Part shews how to dispose our selves to receive with profit and pleasure. p. 85

Several Meditations after the Consecration of the Bread and Wine, & whilst the rest of the company is receiving from

from p. 96
to p. 106
A compendium of them. p. 107
Directions how to use them. p. 109
An Introduction to the last part of this Discourse. p. 111
Which contains Meditations and Prayers *before and after the Communion.*
For January. p. 121
For February. p. 141
For March. p. 161
For April. p. 179
For May. p. 195
For June. p. 213
For July. p. 231
For August. p. 247
For September. p. 265
For October. p. 283
For November. p. 299
For December. p. 317
For Christmas-day. p. 333
For Newyears-day. p. 355
For Easter-day. p. 367
For Ascension-day p. 391
For Whitsun-day p. 411

Ad-

Additional Prayers.

I.

A *Prayer for* Humility. p. 439

II.

A Prayer for Charity. p. 443

III.

A Prayer for Meekneſs. p. 447

IV.

A Prayer for Patience. p. 451

V.

For love to this Holy Communion. p. 455

VI.

A Prayer for Faith in God. p. 458

VII.

A Prayer for Reſignation *to Gods will, and perfect* Contentment *of mind.* p. 462

VIII.

A Prayer for abſolute Obedience *to God.* p. 466

IX.

A Prayer for an heart to Forgive our Enemies. p. 471

X.

A Prayer for Brotherly kindneſs. p. 475

XI.

A Prayer for Courage *in the profeſſion of Chriſtianity.* p. 479

XII.

A Prayer for a low eſteem of all worldly things. p. 484

IM-

IMPRIMATUR,

Sam. Parker R^mo in Christo Patri ac Domino D^no *Gilberto* Archiepisc. Cant. à sac. Dom.

Ex Ædib. Lambeth. Mart. 3. 167$\frac{2}{1}$

The

The Introduction.

WHEN I consider whence it is, that they who otherwise frequent the Christian assemblies, are generally so negligent in Communicating at the Table of the Lord; the Reasons seem to me to arise from one or other of these four heads. It is either thought to be no necessary part of a Christian Duty; at least not so necessary as others are: or else the Meaning, Use, and benefit of it is not understood: or men are loth to be at the pains of disposing themselves to be worthy Communicants: or, lastly, having sometimes Communicated they found no good by it, and so left it off.

It is the design therefore of this small Treatise, which a desire to quicken and promote Christian Piety hath brought forth, to shew as briefly and plainly as I can devise,

I. First, *that all those who are called by the*

the name of our Lord, have a tye upon them to addreſs themſelves to his Holy Table; and

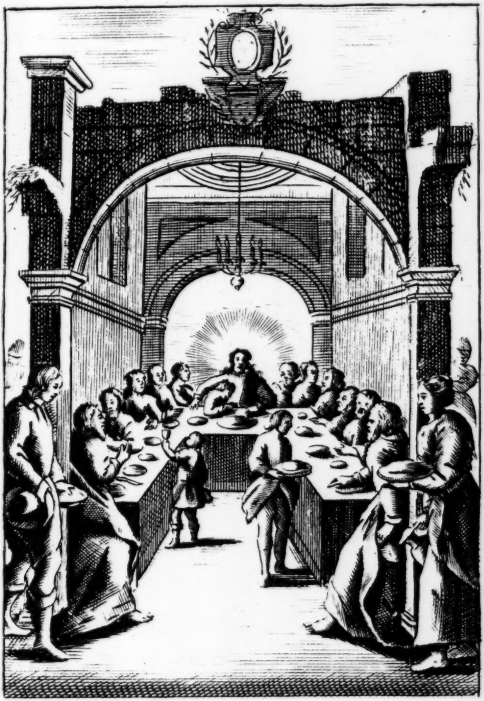
II. Secondly, *that the ends and purpoſes for which it is prepared, are ſuch, as both invite and engage them to come thither.*

III. Thirdly, *to direct the Readers to an eaſie and familiar way of diſpoſing themſelves to do this duty with Profit and Pleaſure: and*

IV. Laſtly, *to furniſh them with ſome Meditations and Devotions ſuitable to the Action; for want of which, I conceive, many reap ſo little good from it.*

Theſe are the Four parts of the enſuing Diſcourſe.

PART.



Mark:14.22. And as they did eat, Iesus took bread; & blessed & brake it & gaue to them & said, Take eat, this is my body.
And he took ꝧ Cup & when he had given thanks, he gave it to them & they all dranke of it.

PART I.

Of the Obligations we have to Communicate.

For the First *of these, to make you sensible of the necessity and weight of this Duty, there are these* Six *things to be considered.*

I.

THAT we have an express Command for it, from our Lord and Master; to whose service we were solemnly devoted, when we were Baptized. And lest there should be any room for shifting and excuses, this Command is so ordered that it hath respect both to the Officers and Ministers in his Church, and also to the People under their Care: to the former, that they might prepare this holy Table; to the other, that they might come to partake of it. *First*, he requires his Apostles, *Luk.* 22. 19. to *do this in remembrance of him.* Which words it is plain, refer to what our Saviour then did, who *took Bread and gave thanks and brake it and gave it unto them saying, This is my*

body which is given for you; this do in remembrance of me. And therefore it is as much as if he had ſaid, *Do you take bread, give thanks, break it,* and *give it* to all my family hereafter.

Now if they were bound to give it, then all Chriſtians no doubt muſt be bound (though here had been nothing more ſaid) to receive, and eat it. But the more to inforce the Duty, they are required ſo to do, according as S. *Paul* hath declared the mind and intention of our Lord in this Buſineſs, (and he is the only perſon beſide S. *Luke* who makes mention of theſe words, *Do this in remembrance of me*; though two other Evangeliſts mention the Inſtitution of this Sacrament.) He tells us, 1 *Cor.* 11. 24. that when our Lord had given thanks, he brake the Bread and ſaid, *Take, eat, this is my body which is broken for you, Do this in remembrance of me.* Here theſe words *DO THIS* immediately refer, to *take eat*; which are not in S. *Luke*. And therefore *DO THIS* in his Goſpel, immediately refers, as I ſaid, to *taking Bread, giving thanks, breaking it, and giving it to them.* In *that*, the Apoſtles and their Succeſſors were more peculiarly concerned; and none can *Do this*, (i. e. *take bread, give thanks, break it, and give it*) but they. But in the other, *taking, eating*, and *drinking*; all Chriſtians are concerned, and are bound to *do this* as long as the world laſts. Which appears ſufficiently from the whole diſcourſe of S. *Paul* to the *Corinthians*, who were, as he tells them, *v.* 26. *to ſhew forth the Lord's death*, as often as they did eat that bread, and drink of that Cup, which the Miniſters of our Lord gave to them. As they were not to neglect their duty, in making ready this holy food, inviting the Lords people to partake of it, offering it and giving

giving it to them: ſo it behoved them who were called, to be careful not to neglect theirs; but to come, and eat and drink, at the Table of the Lord: that by the whole action, performed by both, the Lords death might be declared and ſolemnly commemorated with Thankſgiving and Praiſe. And to make this *Command* appear more weighty, let me caſt in two or three conſiderations more, before I proceed any further.

1. That our Lord not only gave it to the *Twelve Apoſtles*; but to S. *Paul* alſo, after he was added to the number. From which we may clearly gather his intention of having this duty every where performed: not only by the *Jewes*, but all others. For when he appeared to this perſon and revealed his whole mind to him, that he might be an Apoſtle and preach to the Heathen world; he left not out this precept, but gave him particular inſtructions about it. *For I have received of the Lord; that which alſo I delivered to you, that the Lord Jeſus, the night in which he was betrayed, took bread,* &c. *v.* 23. 1 *Cor.* 11. He had not this from the Apoſtles, nor was taught it by man, but Chriſt himſelf delivered it to him, as he had done to the reſt of his Apoſtles: that he might teach men *to do this*; if they had any regard to the expreſs Command of their deareſt Lord. And it is very hard, if they have not a great reverence to it, conſidering,

2. That it is the very laſt Commandment which he gave before his Death. When he was parting with his Diſciples, and taking his farewel of them (till he ſhould ſee them again after his reſurrection) he

See S. *Chryſoſtom's* 27. *Hom.* on 1 *Cor.* *p.* 420. *l.* 40. *Edit. Sav.*

left this charge with them, that they ſhould do, as they had ſeen him do, juſt before he went away. Read the verſes going before thoſe now mentioned out of S. *Luke* (*ch.* 22. *v.* 16, 17, 18, &c.) and you will find the ſence of our Saviour's whole diſcourſe to be this:

"This is the laſt Supper we ſhall eat together "in this world; I ſhall keep no more Feaſts with "you, till we meet in Heaven. But I world have "you meet often and Feaſt together, upon my "broken Body, and my Blood ſhed for you: ac- "cording to the pattern which now I ſet before "you. As you ſee me, take bread, give thanks, break "it and give it to you, ſo do ye. This is my will "and Teſtament, if you have any reſpect to the "words of a dying Maſter and Saviour; if you "love me, and bear me in mind when I am gone "from you; Do not forget to *do this in remem- "brance of me.*

And what he ſaid to them, we are to take as ſaid to us, for

3. S. *Paul* ſaith, this is to be done till his coming again, 1 *Cor.* 11. 26. It is not a Temporary Command like thoſe given to *Moſes*, but lays a perpetual obligation upon us: till Chriſt, who appeared to put away ſin by this Sacrifice of himſelf (which we commemorate) ſhall appear the ſecond time, without ſin, unto Salvation. From whence it neceſſarily follows that not only the Apoſtles, but all the Miniſters of Chriſt to the end of the world have power to *do this:* and that the people are bound to do their part, when the Miniſter hath done his. How they will excuſe themſelves from an open breach of our Saviours Commandment, who do not this in remembrance of him,

I cannot imagine. There is nothing that he enjoyns with more ſolemnity, and particular care, than this Action: and therefore the ſame neceſſity lies upon us for the performance of it, that there doth for obedience to other of his Commands. If there be any difference, it is ſuch as ſhould rather make us exceeding careful about this duty, than otherways. For,

II. It is a Command whereby our Love and Affection to Chriſt Jeſus, our ever bleſſed Redeemer, is more than ordinarily tried and proved: there being no other reaſon for performing it, but meerly our reſpect to his will and pleaſure. To moſt other duties in our Religion there is ſomething in Nature to prompt us, or to ſhew us the reaſon of them. That we ſhould be juſt, and merciful, and ſober, and grateful, *&c.* we can derive from a Reaſon within our ſelves. But this duty, to which I am exciting you, is one of the things for which there is no other ground, but his Divine Commandment and appointment. We have no other reaſon why we ſhould *do this*; but becauſe he would have us. And therefore the doing of it is a piece of pure obedience, ariſing wholly out of our reſpect and affections to him and his injunctions. It being indeed deſigned for the keeping him in Memory; his appointment of it for that purpoſe, hath added a good Reaſon to it; Which doth mightily enforce our duty, if we have any love to the Memory of ſo dear a Saviour: and deſire to perpetuate the ſtory of ſo rare a Love, and make it known to all ſucceeding generations.

By this it is apparent, that the thing which makes moſt men negligent of this duty, is that, which, if they were underſtanding Believers,

ſhould make them moſt zealouſly affect it. Natural Conſcience not reproving them for not *doing this*; as it doth for injuſtice, cheating, lying, and ſuch like ſins, they live ſecurely in their neglect of it. And this is the very reaſon why the people known by the name of *Quakers*, have ſo little, or rather no regard to it. But if Chriſtian Faith were planted and deeply rooted in mens hearts, they would upon this very account be the more forward to do it. Becauſe it is a peculiar mark of a Chriſtian, a work proper to him alone: who is moved to this, not by Nature and the common light of mankind, but purely by his Religion, and Devotion to his Saviour. For there is no piece of Divine Service in which he is intereſſed ſo much as this. It is more properly Chriſtian worſhip than any other. All the world think their Religion binds them, to pray to God, to praiſe him, and give him thanks: but to acknowledge him, and render thanks to him by *doing this*, belongs only to believers in Jeſus. And that was one cauſe, I make no queſtion, that the firſt Diſciples of Chriſt made this ſo great a part of their Devotion; which is the next conſideration.

III. Primitive uſe and practice upon this Command of our Saviours doth very much explain his intentions, and tell us the obligation of it. They who were taught by the Apoſtles of our Lord beſt underſtood the weight of this Commandment. And truly they underſtood it ſo, that they did as conſtantly *do this*, as they did publickly meet together to pray, or hear; and as oft as they did eat and drink together in token of their love and friendſhip. Both which they did very frequently. In the Church of *Jeruſalem* every

ry day; as we read, *Acts* 2.46. *They continued daily with one accord in the Temple, and breaking bread at home, did eat their meat with gladneſs and ſingleneſs of heart.* That is, after they had daily performed their Common Devotions with the *Jews* in the Temple Service, they went to their own houſes to tender a more particular Service to our Saviour; by *doing this in remembrance of him*, and keeping feaſts of charity for the poor and indigent. At thoſe *Meales* it is manifeſt they forgot not this, 1 *Cor.* 11. 20, 21, &c. *Acts* 20. 7, 11. which they took to be an exact imitation of Chriſt, who after the Paſchal Supper inſtituted this holy Sacrament. And that it accompanied other parts of Divine Service and Chriſtian duties is as manifeſt from *Acts* 2.42. where you find they *continued ſtedfaſtly* or unweariedly in *hearing the Apoſtolical inſtructions, in communicating to each others neceſſities*, in *breaking of bread*, and in *Prayers*. The word we render *continued ſtedfaſtly* * denotes both the frequency of the action, and that they were not tired with it.

* προσκαρτερῦντες.

But the principal time for it, ſeems to have been on the Lords day: according to what you read in the place juſt now mentioned, (*Acts* 20. 7.) that the diſciples were aſſembled *on the firſt day of the week to break bread*: and the *Syriack* tranſlation of thoſe words, 1 *Cor.* 11. 20. which runs thus; *when you meet together, you do not eat and drink as becomes the day of our Lord* *. Which it is moſt likely was the *ſet day* on which, *Pliny* ‖ ſaith, they were wont to aſſemble before it was light, *to ſing a Song of Praiſe toge-*

* *As if they had found in their Copy* κυειακὴν *not* κυειακὸν.

‖ *Stato die, L.* 10. *Epiſt.* 97.

ther to Chriſt, as God: and to bind themſelves by a Sacrament, not to any wickedneſs, but that they would not commit theft, nor robberies, nor adulteries: nor break their words, nor deny any thing that was depoſited with them in truſt, when it was demanded. This done; *their cuſtom,* he adds, *was to depart, and to meet together again to partake of a common but innocent meal.* Which aſſembly, it is plain from the Scripture was in the evening, as the other was held before the morning light. So that it ſhould ſeem, in ſome places they remembred our Lord by doing this, twice in a day, both morning and evening. *In their aſſemblies before day* (as *Tertullian*'s words are *) *as well as in the time of meat:* which we know was Supper-time; when they held their Feaſts of Charity. This is ſufficient to ſhew what a great affection they had to this duty, and in what high account it was among them: in that, no aſſembly of Chriſtians, of whatſoever ſort it was, could paſs; wherein Chriſt's death was not remembred with thankſgiving and praiſe.

* *Cap.* 3. *de Corona.*

IV. And indeed it is part of the food which our Lord hath appointed for his Family; and which his Stewards, as I have ſhewn you, are to provide for them and give it unto them. It ought therefore to be thankfully received and conſtantly uſed, when we are invited to it: unleſs we mean to ſtarve our ſelves; and provoke our Lord by refuſing this, to withdraw his bleſſing from other means of our ſpiritual growth and nouriſhment. The very names as you ſhall hear, whereby it is called, ſuppoſe it to be food. And ſince for the Body it is not intended; it muſt be Chriſtian Food:

Food: part of the plentiful provision, which Christ hath left in his House for the Souls of his Faithful Servants; that they may be well maintain'd, and able to do their work. And truly, as long as we have any need to grow in the grace of our Lord Jesus Christ, to increase in strength and power to master all temptations and do our several duties, to renew the sense of our obligations to God, and bind our selves faster to him, to heighten our Love and Gratitude, and to stir up delight and joy in God our Saviour; so long will there be a necessity of *Doing this*, which serves for all these ends and purposes.

V. And did we but seriously consider this one thing; that a principal end for which both this and the other Sacrament was instituted is, that *by these outward signs we might express our hearty consent to the new Covenant made by Christ in his Blood, and ingage our selves to stand to the terms and conditions of it*; we should be extremely afraid to refuse to come to this holy Communion: because that is the same with refusing to be of his Religion. For he that made the New Covenant with us, and is the Author of the Christian Religion, hath made these outward Rites and Solemnities to be Instruments of stipulation, whereby they who are willing to enter into that Covenant, and be of that Religion, should express their agreement and submission to it; and openly declare that they own Jesus to be the Lord, and will perform due obedience to every one of his Commands. Which when they have once done, they are to signifie their continuance and stedfastness in that Religion, to which by these means they have addicted themselves, by the repeated use of the same things.

Otherways, they live as if they repented of the contract which they made, and renounced our Bleſſed Saviour: who hath made the *doing this* to be a ſpecial teſtification of our Devotion to him and his Service. This is a thing to be ſadly ponder'd; and might prevail much, were it laid to heart as it ought.

VI. To which if you add all the other purpoſes and ends for which it was ordained, they would ſtill make it appear more neceſſary: if either *the will of Chriſt, his ſpecial Command, the practice of all Chriſtians, our own wants, our reſpect to the Chriſtian Religion*, or *the great Benefits* we may receive by doing this in remembrance of him; can make us judge any thing ſo. And that is the ſecond part of my Diſcourſe; to which I now proceed.

PART

PART II.

Concerning the Ends and purpoſes of this holy Action.

IF the Reader be convinced by what hath been writ, that he is as much bound to *do this*, as he is to be a Chriſtian, I hope it will have a double effect upon him. *Firſt*, that he will endeavour to quicken and ſtir up himſelf, to a ſerious and conſtant performance of this duty, by often preſſing theſe conſiderations hard upon his heart. *Secondly*, that he will be very deſirous to underſtand the full meaning, end, and uſe of this holy Action; that ſo he may reap the profit which is therein deſigned to him. He muſt ſtifle his Conſcience, or elſe it will move him to the Former: and the more reſolved he is in that, the more ſolicitous he will be about the other. Leaving him therefore to attend to the voice of his own awakened mind; I ſhall give him no further encitements to this duty, than will ariſe from what I am now going to ſay about the Nature of it: From whence he may draw a great many Arguments, to perſwade him to be ready prepared to this, as well as every other good Work.

I. Firſt then, the very words of the Inſtitution of this Sacrament, and the whole diſcourſe of S. *Paul* about it, prove that *it is to be conſidered as a Divine Feaſt which our Lord hath apointed in commemoration*

memoration of himself. That it is to be lookt upon as a *Feast* or repast provided for us, the *Bread and Wine*, the *eating and drinking* sufficiently declare. But it is more fully expressed in the names of *Breaking bread*, and of the *Supper of the Lord*, which are given to this Action. And as it is expresly ordained, to be *in remembrance* of our blessed Lord, so (I think it not amiss to add) it was no unusual thing in the world to institute Feasts and entertainments to preserve the memory of famous Persons. It is recorded by *Athenæus*, * that there were such set meetings of several sects of Philosophers in *Athens* to commemorate their Founder. Some on a certain day celebrated the memory of *Diogenes*, others of *Antipater*, others of *Panætius*. And the great Philosopher *Theophrastus* left a sum of money at his death for such a meeting: not that they might there debauch themselves as his words are, but manage their discourses soberly and learnedly in that *Compotation*. (so the Greeks called their Feasts, which took their Denomination from the *Wine*, as among the Hebrews they took their name, from the *Bread* *. And so *Constantine*, I remember, calls the Christian Feasts in Memory of the Martyrs ||, where the Poor were comforted, and those that had lost their estates mercifully relieved) At these most sober Tables they discoursed of their memorable sayings, their worthy

* *L.* 5. *Deipnosoph. cap.* 1. πολλῶν γοῦν εἰσὶ φιλοσόφων ἐν ἄστει σύνοδοι τῶν μὲν Διογενιστῶν, &c.

* *Gen.* 43. 25. They heard they should eat bread, i.e. *dine with* Joseph: *and v.* 31. *he said*, set on Bread.

|| σωφρονέστατα συμπόσια, *Orat. ad Sanct. cœtum.* c. 12.

thy actions, their patient sufferings: and rehearsing the History of their life and death excited themselves to tread in their steps. For this, as *Germanicus* said excellently on his death-bed, * is the principal part of Friendship; *not to follow the dead with tears, but to remember his will, and to execute his Commands.* Which is the general design, I make no doubt, of this most holy Feast: where we meet to preserve an eternal Memory of our glorious Redeemer, and to fix more deeply in our minds, all that he did and suffered for us; that thereby we may be disposed with the greater chearfulness to perform his Will, and obey his Precepts.

* *Quæ voluerit Meminisse quæ mandaverit exequi*, Tac. l. 2. Annal.

For this end I find || that the *Gothick* Churches (which long continued in *Spain*) having comprehended the History of our Saviour under these nine words [*Incarnation, Nativity, Circumcision, Appearance, Passion, Death, Resurrection, Glory, Kingdom,*] were wont to divide the holy Bread in the Sacrament into just so many parts: on which they imposed those nine names. Whereby they have let us know what their conceptions were of this Action; and that they thought the Breaking, giving and receiving of that Bread, was to commemorate and more strongly imprint on their minds, the whole History of our Lord Jesus. Which we are not to reflect upon in an idle and ineffectual manner, but with such passions as we feel, when we think of the sweet conversation, the good offices, and the solemn departure of the dearest Friend that we ever had. Whom no good natur'd man can seriously call to mind,

|| Casaub. *ex Mosarab. Liturg. Exerc.* 16. *n.* 38.

mind, without Love, Delight, Gratitude, and a great forwardneſs to fulfil his Will and Teſtament, and to follow his admired example.

Now that we may be made able to do ſo; in reſpect to our Lord Chriſt, he is pleaſed to ſet before us this Holy Food; which the Chriſtian Church hath always lookt upon, as a *Spiritual nouriſhment*, to ſtrengthen and increaſe in us all goodneſs. And for that purpoſe we are to addreſs our ſelves to the Table of our Lord; that by affectionate meditation on his condeſcending kindneſs in becoming a Man for our ſakes, and by laying to heart the whole ſtory of his wonderful Love from his Birth to his Grave; and fixing our eyes on the glorious hopes he hath given us by riſing again from the dead, and aſcending to the Throne of God; we may feel a greater ſtrength derived to us from him, enabling us to our ſeveral duties, and be enlivened to a greater Freedom and chearfulneſs in denying all our own appetites and deſires, and ſubmitting them to the Will of Chriſt. Say therefore to your ſelves before you come thither ſome ſuch words as theſe;

"We are invited to a Feaſt: our moſt Gracious Lord is the Maſter of it: yea, He himſelf "is the cheer that is provided for us. With what "Humility, with what thankfulneſs ought we to ac"cept of his invitation! Let us fit up our ſelves "and make our ſouls ready, to appear before him "in as holy and becoming a manner as we are able. "Let us go with ſuch Joy, as if we were called to "the richeſt entertainment in the world. *Let our "Meditation of him be ſweet:*

* *Pſal.* 104. 34. "*and let us be glad in the Lord.**

Let

" *Let us mention the loving*
" *kindneſs of the Lord, accord-* *Iſa.* 63. 7.
" *ing to all that the Lord hath*
" *beſtowed on us. And let us* *Pſal.* 45. 17.
" *make his name to be remembred*
" *in all generations.* Let us reſolve *to feed on him*
" *in our hearts by Faith with thankſgiving,* as his
" Miniſter exhorts us: to ruminate ſo long upon
" his love till we feel our hearts burn with love to
" him. Let us meditate on his holy life: his bit-
" ter paſſion, his bloody and ſhameful death, his
" glorious Reſurrection and Aſcenſion, his Power
" and Authority at Gods right hand, the great be-
" nefits we juſtly expect from thence, and the
" precious promiſes he hath by theſe means ſealed
" to us: till we feel all the powers of our ſouls
" quickned and ſtirred up with a mighty heat and
" zeal to do the will of our ever bleſſed Redeem-
" er: even a new life and ſpirit coming into us,
" and making us *Strong in the Lord, and in the*
" *power of his might.*

Which virtue we ſhall certainly find flowing into us, and ſpreading it ſelf through our hearts; if we believe, and enter into a ſerious conſideration of the more particular intention and deſign of this holy Feaſt: whoſe general meaning I have briefly deſcribed.

II. Having ſurveyed therefore in your thoughts the whole Goſpel of our Saviour Chriſt, I ſhall proceed to ſhew you, on what you are more principally to faſten them. You muſt not conſider this holy Action only as a Feaſt in remembrance of him; but *as a Feaſt upon a Sacrifice,* wherein you are more particularly, *to commemorate his death.*

Our

Our bleſſed Lord, the High Prieſt of our profeſſion, was pleaſed himſelf to be offered upon the croſs; where *he gave himſelf for us an Offering and a ſacrifice to God, for a ſweet ſmelling ſavour, Epheſ.* 5. 2. A kindneſs that, as it ought never to be forgotten, ſo it ought to be mentioned with the higheſt and devouteſt praiſes. And therefore after the manner of thoſe Feaſts among the Jews, (and Gentiles too) in which the people had ſome portion of the Sacrifice to entertain themſelves and their friends withal; he makes us partakers of the Sacrifice which he made to God, by admitting us, in theſe repreſentations of his body and blood, to feaſt upon it. Which Action is *a grateful commemoration of his death to his everlaſting praiſe and glory.* Therein we ſet forth that Sacrifice of his for us; and ſignifie the thankful ſenſe we have of his love, and our high eſteem of thoſe benefits which his bloody Death hath purchaſed to us. This we learn, *firſt*, from thoſe words of our *Lord* and his Apoſtle S. *Paul* which teach us to do this *in remembrance* of him. Which phraſe doth not ſignifie our calling him to mind, but our *making mention of his dying love* with due praiſe and acknowledgments: which is beſt expreſſed by the word *Commemorate.* We declare by doing this, that we indeed bear that remarkable teſtimony of his kindneſs, in the remembrance of a thankful heart; and will endeavour to make it be remembred in the ſucceeding generation. That this is the meaning appears more fully from a *ſecond* expreſſion of S. *Paul*'s 1 *Cor.* 11. 26. where he ſaith as often as they did this, they *ſhewed forth the Lords death, till he came.* We *declare* and *publiſh* by this Action his bloody Death. We proclaim, and

and *abundantly utter the memory of his great goodneſs:* which he would have made known to all, by this ſolemn Feaſt, till his ſecond appearing. This is the import of that word *ſhew forth*: only it carries this further notion in it (as appears by the uſe of it in the *Pſalms*, *) That we hereby publiſh his mighty Acts with praiſe; extol and magnifie his marvellous love; and celebrate the Memory of thoſe divine benefits he hath obtained for us: with a deſire that they may be acknowledged in the ſame manner to the Worlds end.

* *Pſal.* 106. 2. *Pſal.* 145. 4, 5, 6, 7.

And here now we may conſider, that this Commemoration and ſhewing forth, looks two ways: towards men and towards God.

Firſt, We ſhew it forth and tell it to the world. We openly declare to all thoſe that ſee or know what we do, that the Son of God dyed for the Children of men: that he freely gave his body to be broken and his blood to be ſhed for our redemption. We proclaim Jeſus to be the Lamb of God, that takes away the ſins of the World: and ſhew how God hath commended his love to us, in that, while we were ſinners, he gave his only begotten Son for us that we might live through him. In this riches of his grace we make our boaſt, and glory a great deal more, than if we poſſeſſed the Treaſures of the whole Earth.

Secondly, And then we Commemorate alſo and ſhew forth his Death unto God the Father. We ſet before him this free-will Offering of Jeſus as a ſufficient Sacrifice for the ſins of the whole World. We magnifie his bounty in this invaluable bleſſing:

bleſſing: and make mention of this which his Son hath ſuffered for us, as a compleat ſatisfaction for all our offences againſt him.

We muſt approach therefore to the Table of the Lord with affectionate acknowledgments of his infinite goodneſs: extolling and praiſing his merciful kindneſs in beſtowing on us ſo great a gift: profeſſing we will never forget the tender love of our Lord, who laid down his life for us: and beſeeching the Father of Mercies to receive us into his grace and favour; for the ſake of his dear Son, whoſe death we ſhew unto him. We ſhould reſolve to expreſs the ſenſe of our hearts in ſome ſuch words as theſe. "*It is a good thing to give thanks*

Pſal. 92. 1, 2, 4. "*unto the Lord, and to ſing praiſes unto*
"*thy name, O thou moſt high. To ſhew*
"*forth thy loving Kindneſs in the mor-*
"*ning, and thy Faithfulneſs every night. For thou,*
"*Lord, haſt made me glad through thy work: I will*
"*triumph in the works of thy hand.*

66. 16. "*Come and hear, all ye people, I will*
"*declare what the Lord hath done*

86. 13. "*for our Souls. For great is his mercy*
"*towards us: and he hath deliver-*
"*ed our Souls from the loweſt Hell.*
"*Glorious things are ſpoken of thee,*

Joh. 1. 14. 29. "*O Jeſus, thou lover of Souls; The*
"*word made fleſh; the Image of the*

Col. 1. 15. "*inviſible God; the light of the world;*

Joh. 8. 12. "*the Lamb of God that takes away its*
"*ſin; the firſt begotten from the dead;*

Rev. 1. 5. "*the heir of all things; the Prince of*
"*the Kings of the Earth; an high*

Heb. 1. 3. 8. 1. "*Prieſt who is ſet down on the right*
"*hand of the Throne of the Majeſty in*
"*the*

" *the Heavens: who appears in the pre-* *Heb.* 9. 24.
" *ſence of God, and lives for ever to* 7. 25.
" *make interceſſion for us. Who in the*
" *Heaven can be compared to the Lord!* *Pſal.* 89. 6.
" *who among the ſons of the mighty*
" *can be likened to the Lord! For thou* 97. 9.
" *Lord art highly exalted: thou art*
" *exalted far above all Gods.*

" In this moſt powerful name, O Father Al-
" mighty; we humbly caſt down our ſelves before
" the Throne of thy Glory. Give us leave to
" mention before thee the Death of him, who
" ſaid, Behold I come to do thy will, O God. Be-
" hold, O Lord, the bleeding wounds of thy
" well-beloved; in whom, thou haſt teſtified by
" a voice from Heaven, that thou art well-pleaſed.
" Remember how his Body was broken for us,
" and his blood poured out. In him we believe
" thou art perfectly ſatisfied: and therefore are
" bold to hope that thou art reconciled to us on
" that account. O hear his dying groans: regard
" his Agony and bloody ſweat: by his Croſs and
" Paſſion let our ſins be blotted out: and by his
" glorious Reſurrection and Aſcenſion let us feel
" every evil affection and luſt perfectly killed and
" crucified. We have nothing to plead, if he
" have not done enough, and fulfilled all thy will.
" But ſince he hath laid down his life in obedience
" to thee; O let us, by virtue of that voluntary
" Sacrifice which now we repreſent before thee,
" obtain thy mercy and Grace. We cannot be
" content to loſe our ſhare in ſo great a Love.
" And ſince thou haſt bid us to Commemorate it;
" we hope we ſhall as certainly partake of it, as
" we do of this Feaſt, to which thou
" haſt invited us. *So we thy people and* *Pſa.* 79. 13.
" *ſheep*

" *ſheep of thy paſture will give thee thanks for ever.*
" *We will ſhew forth thy praiſe from generation to ge-*
" *neration. We will extol thee,*
Pſal. 145. 1, 2. " *our God, O King; we will*
" *bleſs thy name for ever and ever.*
" *Every day will we bleſs thee, and will praiſe thy*
" *name for ever and ever.*

In ſuch Meditations as theſe when we ſhew forth the ineſtimable value of Chriſts Sacrifice, we do, as it were, offer it unto God: or rather make before him a commemoration of this Offering. And in this ſence the Ancient Chriſtians did call this Sacrament, *a ſacrifice:* and every Chriſtian they lookt upon as a *Prieſt* and a *Sacrificer*, when he came to the Table of the Lord. Becauſe Chriſt not only bad his Apoſtles *do this in remembrance of* him; but S. *Paul* requires every one of us to do the ſame, and *to ſhew forth his Death till he come.* There is none mentions this *Sacrifice* more frequently than S. *Chryſoſtome:* but to explain himſelf; after he had ſaid, [we do not make another Sacrifice, as the high prieſts of old, but always the very ſame] he adds; *or rather we make a commemoration of a Sacrifice.** And in the very ſame manner *Euſebius* writes in his firſt Book of his *Evangelical Demonſtration.* Chriſtians cannot think fit, ſaith he, to return back again to the firſt and weak Elements (he means the Moſaical Sacrifices which were but Symbols and Images; not the Truth it ſelf:) ‖ *ſince they celebrate every day the Commemoration*

* μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας, *in Heb.* 10. *p.* 523. *edit. Savil.*

‖ τὴν τῦ σώματος καὶ τῦ αἵματος ὑπόμνησιν ὁσημέραι ἑορτάζοντες, &c. *cap.* 10. *p.* 37.

ration of his Body and Blood; and are made worthy of a better Sacrifice and ministery, than the Ancients were. And a little after, speaking of Christs wonderful oblation, and most precious bloody Sacrifice to the Father, he adds, that *he delivered also to us a Remembrance, instead of a Sacrifice, to offer up continually unto God.* * By which words it is manifest he took the Remembrance or Commemoration of Christs death, to be that sacrifice we make to God. And again he saith in the very next page: *to celebrate the remembrance or commemoration of that Sacrifice upon the Table, by the Symbols* (or representations) *both of his Body and saving Blood, we have received, according to the ordinances of the New Testament.* Hither he applies those places out of the Psalms, *Offer to God Thanksgiving. Let the lifting up of our hands be as an evening Sacrifice. The Sacrifices of God are a contrite Spirit,* &c. So that they thought of no other Sacrifice, in those dayes, but that of *praise* and *Thanksgiving*; together with the *offering of our selves, our Souls and bodies to be a reasonable, holy and lively sacrifice unto him:* as it is admirably expressed in our Communion Service. * With which the Author now mentioned perfectly agrees, and delivers his mind almost in the same words. *We Sacrifice,* || saith [illegible] *a divine, venerable and most holy Sacrifice. We Sacrifice after a new manner, according to the New Testament, a pure Sacrifice,* &c. *we both Sacrifice, and*

* μνήμην καὶ ἡμῖν παραδοὺς ἀντὶ θυσίας τῷ θεῷ διηνικῶς προσφέρειν, *p.* 38.

* *Prayer after all have communicated.*

|| θύομεν τὸ ἔνθεον, τὸ σεμνὸν, &c. *Ib. pag.* 40.

and offer Incenſe too. Celebrating the remembrance of that great Sacrifice, according to the Myſteries delivered by him to us: and offering Thanksgiving for our Salvation by godly Hymns and Prayers to God: conſecrating our ſelves alſo wholly to him, and to our high Prieſt, the Word; devoting to him both our Souls and Bodies. It would be eaſie to add much more to the ſame purpoſe: but I will conclude with the words of *Fulgentius*, which are to this effect. *In the time of the old Teſtament living Creatures were offered by the Patriarchs, Prophets and Prieſts: Now in the time of the new Teſtament, the holy Catholick Church, throughout the world, ceaſes not to offer the Sacrifices of Bread and Wine in Faith and Charity. For in thoſe carnal Sacrifices the fleſh of Chriſt was figured, which he was to offer, and his blood, which he was to ſhed for the remiſſion of ſins. But in this Sacrifice there is giving of thanks, and a commemoration of the fleſh of Chriſt, which he hath offered, and of his blood which he hath ſhed for us. In thoſe Sacrifices therefore, what was to be given us was ſignified in a figure: but in this Sacrifice, is evidently ſhown what is already given. In thoſe Sacrifices, the Son of God it was foretold ſhould be ſlain for ſinners: in this he is declared and publiſhed as actually ſlain for them.* This is ſufficient to ſhew, what the Sacrifice is which we make when we *do this*, and that our Church now, doth the ſame, which the Ancient did. By feaſting upon this Sacrifice, we not only commemorate that oblation of himſelf, with the Sacrifice of Praiſe and Thankſgiving, but likewiſe offer up our ſelves to him to be entirely his. As will appear more fully in the next conſideration: which is this.

L. de Fide ad Petrum cap. 19.

III. By

III. By this Action *we make a ſolemn Profeſſion of the Chriſtian Religion*, and declare our ſelves to be the Diſciples and followers of Jeſus, to whom we joyn our ſelves in fellowſhip. So much is the rational conſequence of what hath been ſaid. For by eating of the Sacrifices offered at the Altar, both Jews and Gentiles profeſſed themſelves to be the Worſhippers and Servants of that God to whom the oblation was made. And *ſecondly*, it may be rationally drawn from that diſcourſe of our Saviours with the Jews, in the *Sixth* of *S. John*'s Goſpel. Where *eating his fleſh and drinking his blood*, *v.* 51, 53, 54, &c. ſignifie nothing elſe but believing * the Word and keeping the Precepts which Chriſt publiſhed in our fleſh, and ſealed with his Blood. This is honeſtly acknowledged by a learned Perſon in the Church of *Rome*: who gives the ſenſe of thoſe verſes in theſe two lines. *They are nouriſhed with the fleſh of Chriſt to eternal life, who keep the ſayings of Chriſt incarnate* || which he expreſſes more largely in another place. The Words of eternal life which *Peter* acknowledged our Saviour had, are the Commands, ſaith he, which he gave when he was in Fleſh among men.

* *See v.* 29. 35-47.

|| *Carne Chriſti nutriuntur in vitam æternam qui Sermones Chriſti incarnati ſervant*, Rigaltius *in Cypr. Epiſt.* 1.

For therefore he was made fleſh, that in the Fleſh or Body of man, he might procure their Salvation, and form them to eternal life. Therefore the words which Chriſt ſpake in fleſh, the Goſpel of Chriſt, is the fleſh of Chriſt. Theſe words, this fleſh, this meat Chriſt would

would have us eat, ruminate and digeſt, that being nouriſhed thereby, we may profit to eternal life. * Thus S. *Peter* underſtood our Lord, when he anſwered at the end of that diſcourſe to his Queſtion [will ye go away?] To whom ſhould we go? *thou haſt the words of eternal life, v.* 68. And thus Chriſt explains himſelf, *v.* 63. where he ſaith his diſcourſe was not to be underſtood ſo groſly as the Jews apprehended it; but in a more ſpiritual and divine manner. His meaning was to be conceived as if he had ſaid, unleſs you really receive me, notwithſtanding my being crucified, as God ſpeaking to you in fleſh; and ſo conform your ſelves to my Doctrine, you cannot be ſaved. And indeed this eating and drinking which now he call'd them unto, could be nothing elſe, but receiving him and his Doctrine; for the Sacrament of his Body and Blood was not yet inſtituted. But when it was; then, I make account, they who did eat of this Bread and drink of this Cup in Commemoration of Chriſt, were to look upon it as *a devout Profeſſion of that Faith in him and Obedience to him*, without which we cannot inherit eternal life. We declare by this Action the intire aſſent of our minds to the Truth of all that he preached, when he was in our fleſh: and the unfeigned conſent of our Wills to be ordered and governed according to it. Hence, perhaps, it was that this Action came to be called the Sacrament, which was the ancient name for our whole Religion, * becauſe here we make the moſt ſolemn Profeſſion of the Chriſtian Religion; as the Jews did of the Moſaical, when they

* *Idem in Epiſt.* 55. *Annot.* a.

* *As may be ſeen in* S. Cyprian, Lactantius, &c. *in innumerable places.*

they did eat before God of the Sacrifices offered on his Altar. Thus much I am ſure of (in the *third* place) that the whole diſcourſe of S. *Paul* is to this ſence; when he calls the Cup of bleſſing which we bleſs, the *Communion* of the Blood of Chriſt; and the Bread which we break, the *Communion* of the Body of Chriſt, 1 *Cor.* 10. 16. That is, an Holy Action whereby we declare our Society and fellowſhip with Chriſt; and that we are of his Religion, in oppoſition to all others. Which we ſhall eaſily diſcern to be the Apoſtles meaning, if we take but the pains to conſider what it is that he goes about to prove in thoſe *eight* verſes, [from *v.* 14. to 22.] It is nothing but this, That *if they did Communicate with Chriſt in the Cup of Bleſſing and Breaking of Bread*, then *they muſt flee from all Idolatrous Services and not partake in them.* The conſequence, ſaith he, is manifeſt to any underſtanding perſon, as I take you to be. For to Communicate with him in that manner, is as much as to acknowledge Jeſus only to be the Lord; to honour and worſhip him; to profeſs that you belong to him; and to joyn your ſelves in fellowſhip with him. Which he proves, *firſt*, from the intention of the Feaſts upon the Jewiſh Sacrifices; of which whoſoever did eat, he thereby became of that Religion, and profeſſed to worſhip that God at whoſe Altar (which *Malachi* calls his Table, *Mal.* 1. 7.) that meat was offered in honour of him. And *ſecondly*, from the Religious Feaſts among the Gentiles; whoſe Sacrifices being offered to *Dæmons*, whoſoever did eat of them, thereby he made an acknowledgment of their Deity; and that he was one of their Servants and Worſhippers. Which inſtances carry in them this general reaſon; that the eating con-

tinually of any ones meat, signifies us to be of his Family; or his Friends and familiar acquaintance: and so this Religious eating at their Tables and of their meat, was a token and a declaration of Friendship and Society with God or with Dæmons: and by consequence this must be the meaning of our partaking of the Table of our Lord. From which premisses the Apostle concludes with the greatest force of reason, that all those who made this profession of being Members of Christ's Body, and belonging to the Christian Society or Corporation, (*v.* 17.) by partaking of Christ's Table, and eating of his Meat, must have nothing to do with the Tables of Dæmons. For this would be to jumble the most contrary and inconsistent things together: to worship God, and *Baal* too: to be the servants of Christ, and the servants of the Devil. Whereas in truth, by honouring them in eating of their Sacrifices, they did, in effect, renounce Christ, and by communicating with Christ, at his Table, they did renounce them. For he came *to destroy the works of the devil*, 1 *Joh.* 3. 8. and Idolatry in the first place: wherein that worship and service was paid to the devil, which was due to God alone.

You must address your selves then to the Table of the Lord, as the friends of Jesus Christ; on purpose to profess that you believe on him, and are of his Religion, and mean to cleave unto him and obey him; renouncing all other Masters for ever. Say in your hearts; "O blessed Jesus,
"I acknowledge thee to be the Lord;
Joh. 1. 14. "Thou art *the only begotten of the Fa-*
"*ther full of grace and truth.* Thou only
14. 6. "art *the Way, the Truth, and the Life.*
"I

" I humbly adore thee; and here devote my ſelf
" everlaſtingly to thee. I believe thy bleſſed Goſ-
" pel: I own thy ſupreme Authority and ſubmit
" my ſelf to thy Soveraign Commands. *Truly I*
" *am thy ſervant, I am thy ſervant. I* look for all
" bleſſings through thy hand alone: who haſt all
" power in Heaven and in Earth. Let it be unto
" thy ſervant, according to thy Word. Yea deal
" with me, according as I unfeignedly acknow-
" ledge thee, and heartily joyn my ſelf in fellow-
" ſhip with thee, to be thy Diſciple and follower
" for ever. I give thee poſſeſſion of my heart
" entirely. Do there what thou pleaſeſt. Be the
" ſole governour and diſpoſer of all my thoughts,
" words, deſires and actions.
" *I eſteem all thy precepts con-* *Pſal.* 119. 128.
" *cerning all things to be right;*
" *and I hate every falſe way.*

And according to our Sincerity in this devoting of our ſelves to him, we ſhall find the powerful communication of his good ſpirit to us, to unite us cloſer to himſelf. When this outward action declares the inward devotion of our hearts, to knit themſelves to him, and to become one ſpirit with him; without all doubt he will make us feel that he dwells in us by the power of his Spirit, to enliven, help and ſtrengthen us in a Chriſtian courſe of life. For this *Communion* is mutual; and the word properly ſignifies a Participation of ſomething from him, by our joyning our ſelves to him. *We dwell in Chriſt, and Chriſt in us: we are made one with Chriſt, and Chriſt with us* (as the words are in our Communion Service) and ſo may expect all thoſe graces and favours which he hath received from God, to impart to faithful ſouls:

particularly it is a pledge of his Divine preſence with us, and that he will ſend his heavenly influences into our hearts. Being knit and joyned to him as Members of his Body, we may be aſſured he will take care of us, as our Head. He ingages himſelf to guide, quicken, refreſh, powerfully move and aſſiſt us in all well-doing. This we may humbly wait for by virtue of our Union with him. As the evil ſpirit wrought in the children of diſobedience, who were joyned to devils, by eating of their meat: ſo will the Spirit of grace work in thoſe that obey our Lord; being joyned to him by partaking of his holy Table. And for that end we may come to it, that being knit ſtill faſter to him, we may have a more abundant communication of his holy Spirit to us. We may entreat him to be a conſtant Friend to us, to make his abode with us; *ſo that we may evermore dwell in him and he in us.* He will ſay, *Amen*, to it as well as we; if in the uprightneſs of our hearts, we perform this holy Action: the meaning of which I ſhall ſtill further declare.

IV. It is eaſie to gather from what hath been ſaid, that by partaking of this Feaſt; we make ſuch a profeſſion of Chriſtianity and ſubjection to the Lord Jeſus, as *to engage our ſelves hereby in a mutual Covenant with him.* So much I told you at the beginning; that Sacraments were outward Rites and Solemnities, to expreſs our conſent to the new Covenant: and whereby we ſignifie our ſetled purpoſe, and ingage our faith, to perform the duties of Chriſtians; as ever we expect that Chriſt Jeſus ſhould be a Saviour to us. But this Sacrament of the Lords Supper is more par-

particularly deſigned for that end, that by often doing this, we may, with repeated proteſtations of our fidelity, *renew our Baptiſmal Vow and Covenant* wherein we ſtand ingaged: and in the moſt ſacred manner addict and devote our ſelves again and again, to that Service which we promiſed, when we enter'd into Chriſt's Religion.

It is well known that *eating and drinking* together, was ever reputed a token of friendſhip and brotherly accord, between thoſe perſons who conſent to ſuch a meeting. But this was more notorious when there was a *Feaſt* made on purpoſe to expreſs this Friendſhip: For this amounted to a Covenant, and thereby they entred into a league, to be at Peace and Unity among themſelves. Thus you read that King *Abimelech* and his Courtiers came to *Iſaac* and ſaid (*Gen.* 26. 28, 29.) *Let us make a Covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good*, &c. And then it follows immediately (*v.* 30.) that *he made them a Feaſt, and they did eat and drink.* That is, he entred with them, according to their deſire, into a league of love and friendſhip, by making this ſolemn entertainment for them. But then, it is farther to be noted that, when this *Feaſt* was *upon a Sacrifice*, and they eat and drank of what had been offered to God; it was ſtill a more ſacred way of covenanting and making compacts one with another. So when *Laban* deſired *Jacob*, in theſe words (*Gen.* 31. 44.) *Come now, let us make a Covenant, I and thou; and let it be for a witneſs between me and thee:* we are told that this was the manner of it, *v.* 54. *Then* Jacob *offered Sacrifice upon the mount, and called his Brethren to*

eat bread; *and they did eat bread, and tarried all night in the mount*: that is, they remained together in one and the ſame place, as thoſe that had now no enmity nor ſuſpicion of each other (though they had been at difference before) after they had covenanted to be friends, by eating all of the ſame Sacrifice. By this it is apparent, that it was then a common cuſtom among the ſeveral Nations of the Earth, to make Contracts and Agreements together, by eating and drinking, eſpecially upon a Sacrifice. Which continued, I might ſhew you, in after Ages, among the Gentiles, as well as Jews. But I ſhall only mention one memorable inſtance, which we find in *Quintus Curtius*; who tells us, that when *Alexander* was ſo ſurpriſed with the beauty of *Roxane*, that he preſently determined to make her his Wife: he commanded *Bread* to be brought, after his countrey faſhion. *For ſetting Bread before them was the moſt ſacred pledge of Conjugal love among the* Macedonians, *which being divided with a Sword, each party taſted of* *.

* *Hoc erat apud* Macedones *ſanctiſſimum coeuntium pignus; quem diviſum gladio, uterq; libabat*, Lib. 8. cap. 4.

All that need be added to this is, that there was an Oath frequently accompanied theſe holy Covenants; which could never be more ſolemnly made, than when they were in the preſence of God, at theſe Feaſts upon his Sacrifices. You have examples of it in the Stories already mention'd. *Abimelech* not only deſired to make a Covenant with *Iſaac*; but ſaid *Let there now be an Oath betwixt us.* And accordingly you read after they had feaſted, they confirmed

ed the Covenant thereby made, *by ſwearing one to another*, early the next morning, *Gen.* 26. 31. This was a ſign they intended to continue friends; and had not made that league in a fit of kindneſs, when their hearts were warm with good chear, but ſeriouſly and deliberately before Almighty God. Juſt ſo you find it in the Hiſtory of *Jacob* and *Laban*: only the Oath there, went before the Sacrifice and the Feaſt. And the conſequence of this diſcourſe is this: that when the Jews therefore, did eat of the Sacrifices of Thankſgiving, which was God's meat; being offered or ſet on his Altar or Table; they did expreſs thereby that they were in Covenant with God. Their feaſting with him in that manner, was a declaration of peace and friendſhip with him: and they bound themſelves to keep the whole Covenant made with their Fathers, which every time they came to his Altar, was renewed and confirmed. And this we are to conceive is the meaning likewiſe, of our eating and drinking of this Bread and of this Cup at the Table of our Lord. Our partaking of his Sacrifice, is an open declaration that we continue ſtedfaſt in the New Covenant, that he hath made with us, and we with him: which hereby we renew and ratifie. It is an engaging of our faith again to him; that we will remain for ever in his love. A promiſe to keep friendſhip with him, by never ſwerving from that Obedience, which we have vowed to him. We paſs our words to him; that whatſoever ſervice we owe him, ſhall be punctually performed. That all the Articles of the holy Covenant, which we made with him when we were firſt received into his Society, ſhall on our part be carefully and duly obſerved. As hereby he engages himſelf (you

ſhall ſee anon) to make us partakers of all the Bleſſings of that Covenant; ſo we engage to perform the duties of it. And accordingly as we acquit our ſelves, and honeſtly ſtand to the terms of our agreement with him, and make it good; ſo we muſt expect, and no otherways, to enjoy the benefits which he hath promiſed to the faithful. If we prove not falſe in this Covenant of God, but in the uprightneſs of our heart keep cloſe to our duty; then, as ſure as we take that Bread and that Cup into our hands, as certain as we taſte them with our mouths, and receive them into our bodies, will he give us his pardon, grace, and eternal life. And this we do not only Covenant with him to perform; but this Action looks like an Oath which we take, that we will be *Chriſts faithful Souldiers and Servants to our lives end.* This is an ancient notion of the word *Sacrament*, which we now uſe to expreſs this Action by. And thus in *Pliny*'s time they underſtood the meaning of it: for he tells us, as you heard, that Chriſtians bound themſelves at their Aſſemblies, by a *Sacrament* (or Oath) not to commit any wickedneſs. When we come therefore to the Table of the Lord, we ſwear fidelity to him, and vow that we will be ſtedfaſt in our Covenant. We take the Sacrament upon it, as we ordinarily ſpeak, that we will be true to him, and *manfully fight under his Banners againſt the Devil, the world and the Fleſh.*

* *L. 2. de bello Jud. Cap. 7.* ὅρκους φρικώδεις.

And here I cannot but remember what *Joſephus** writes concerning the *Eſſens* (a Sect among the Jews) who would not admit any to their Communion, nor eat with them before they had taken certain *Horrible Oaths,*

Oaths, that they would worſhip God, and obſerve all the Rules of Juſtice towards men. But can there be any more dreadful than this, whereby we keep our Communion with Chriſt? Is it not a moſt terrible thing to ſwear fidelity to our Lord, by laying our hands, as it were, upon his Body and Blood; nay eating and drinking that which repreſents him to us? This lays the moſt powerful engagement on us, and binds us in the ſtrongeſt reſolutions to be conſtant, hearty and zealous in our Chriſtian Profeſſion of Faith and Obedience to him: without which we draw upon our ſelves the greateſt miſchiefs imaginable. For I muſt obſerve once more, that this made it ſuch a perilous thing to eat and drink unworthily, and brought ſuch Judgments on the *Corinthians* (1 *Cor.* 11. 29, 30.) becauſe in all Covenants made in the preſence of God and with appeals to him, there is neceſſarily underſtood, though it be not expreſſed, an imprecation of Divine vengeance, if we do not keep them. There is nothing more eaſie to be obſerved in the Leagues among the *Greeks*, which were confirmed by Oath, than ſuch words as theſe. **I wiſh perdition to my ſelf and my houſe, if I tranſgreſs any of thoſe things which I have agreed unto: as I hope for all good things if I keep them inviolable.* And if they did not uſe ſuch formal words, yet it was the ſence of all Nations, that (having covenanted in God's preſence and made him a witneſs of their action) his wrath was to be expected againſt the unfaithful: which they had burthened themſelves withal. And therefore ſeeing here we do in ſuch a ſacred manner vow to

* ἐπαρῶμαι ἐξώλειαν ἐμαυτῷ, &c. *v. Stld. L.* 2. *de Synedr. cap.* 11. *n.* 3.

God that we will be at peace with him and obſerve the Laws of our Bleſſed Saviour; we muſt remember that we load our ſelves with Curſes and expoſe our ſelves to the Almighty's diſpleaſure; if we do not faithfully ſtudy to make good our word. A conſideration that ought not to deter and affright us from this holy Communion, but only make us more ſerious in it, and diligently to frequent it: if we intend to be good Chriſtians, and expect to enter into the bleſſed ſociety of our Saviour in Heaven. It ſhews us the great neceſſity of obeying *this Command* of our Lord; becauſe of the ſecurity we hereby give him, that all the reſt of his Commands ſhall be better obſerved; if we carefully obſerve this. For who can live always in the midſt of meditations of our Saviours Love, and not be ſenſibly moved to love him above all things? who can be ever thinking of his Obedience to the death, and yet himſelf be diſobedient? who can endure to loſe ſuch Bleſſings, as he ſaith the blood of Chriſt was the price of? How is it poſſible that we ſhould continually remember him, and yet quite forget our duty to him? with what face can a man plead his Sacrifice, and not himſelf be wholly offered to him? what an intolerable hypocriſie is it, to be continually profeſſing our ſelves Chriſtians and acknowledging him to be our Lord; if we will not be governed by him, and live in ſubjection to his Commands? Nay more than that, what deſperate profaneneſs is it to Promiſe, Covenant, and Vow to be his Servants; and to make no Conſcience how we behave our ſelves towards our Lord and Maſter? certainly, the ſerious performance of this Action muſt needs produce other effects, and be of mighty force to make us throughly

throughly good. And therefore can be neglected by none that underſtand it; but thoſe who are unwilling to be tyed to their duty: and are afraid to be engaged to uſe their beſt diligence, to keep the Commands of Chriſt. And what ſuch perſons think of themſelves I cannot tell. It is like they put away all ſober thoughts, of other matters, as they thruſt by the thoughts of this. But it is certain they are in a moſt dangerous condition. They have broken their Baptiſmal Vow and Covenant; and they have no mind to repent, amend their lives, and be bound to keep it better hereafter. They do the works of their Father the Devil, and will not come and renounce them once more; becauſe they are of opinion, that if they ſhould, they ſhall return to them. Were their hearts right towards God, they would be forward to come and dedicate themſelves a-new to him. And they would not out of fear of breaking theſe Bonds too, refuſe to renew their Covenant with him: but in hope to be aſſiſted by the Holy Ghoſt, make a ſincere proteſtation of their purpoſes of holy living. And ſuppoſe they ſhould be guilty of any failing afterward; it would only move them to make the more haſte to ſue out their pardon; and to bind themſelves more ſtrictly by renewed Vows to their Duty: that at laſt by the help of God's Almighty grace, in the uſe of this and all other means, they might get the maſtery over their ſins, and perform an uniform obedience to Chriſt's Commands.

There is a Fable goes among the *Romaniſts* concerning a Lord in *Provence*; how that he

Fr. Sales de l'amour de Dieu. l. 7. cap. 12.

being

being extremely ſick and earneſtly deſiring the Bleſſed Sacrament, entreated the Prieſt, when he brought it to him, to lay it upon his Breaſt, becauſe he durſt not eat it for fear of vomiting it up. Immediately, ſaith the *Legend*, his Breaſt opened and receiving into it ſelf the Heavenly food, cloſed its mouth again. The Moral of it, if we pleaſe, may be true in every one of us. Did we but come to the Holy Table with fervent deſire and great devotion of Spirit; did we apply our thoughts ſtrongly to meditate on our Saviour's wondrous love, and lay our hearts, as I may ſay, to his, to feel how full of affection it was to us, in dying for us: we could not chuſe but ſet our hearts (our Wills I mean) wide open to admit him for our Lord and Governour. Our hearts would leap for joy to entertain ſuch a gracious Maſter: and they would not eaſily open again to any thing elſe, that would rob him of our love, and oppoſe it ſelf to his Commands. We ſhould hate that which tempted us to break our faith with him. The World would ſeem little in our eyes; and we ſhould find all our inordinate affections to it languiſhing and dying; that we might live to him, who dyed for us.

So S. *Baſil*, I remember, deſcribes the meaning and intention of this Sacrament*. What is the profit, ſaith he, of thoſe words, Do this in remembrance of me? I'll tell you, *That eating and drinking we may always remember him that died for us and roſe again, and ſo may be taught neceſſarily to keep before God and his Chriſt that Ordinance delivered by his Apoſtle in theſe words; For the love of Chriſt conſtraineth us;*

* *L. 1. de Baptiſmo cap. ult.*

us; judging this, that if one dyed for all, then were all dead, and he died for all, that they who live ſhould not henceforth live to themſelves, but to him that died for them and roſe again. He that eateth and drinketh to the indelible memory of Chriſt Jeſus who died for us, and roſe again, but doth not fulfil the reaſon of that memory of the Obedience of our Lord even unto death, according to the aforeſaid inſtruction of the Apoſtle [the love of Chriſt conſtraineth us, &c.] hath no profit at all: according to the declaration of our Lord, who ſaith, that the fleſh profiteth nothing. He adds a great deal more to the ſame purpoſe; and repeats it over again in fewer words in another place (if the Book * be his) *The reaſon of eating the Body and drinking the Blood of Chriſt, is for a Commemoration of his Obedience unto death, that they who live ſhould not henceforth live to themſelves, but to him that died and roſe again.* * ἐπιτομὴ cap. 3. Reg. 21.

Let us always then have this in our mind, when we are making our ſelves ready for this holy Feaſt, that we are going to conſecrate our ſelves again to the obedience of Chriſt unto the death. To renew our proteſtations of friendſhip with him, and confirm the Covenant that is between us. Utterly to diſclaim all enmities and oppoſition to his will: and to profeſs our ſelves heartily his confederates that will never forſake him. In ſhort, to promiſe and vow in the moſt ſacred manner, that we will henceforth live unto him and not to our ſelves: and remain his ſervants in truth and fidelity for ever. Let us ſay to him ſome ſuch words as theſe. "Thou, O Lord, haſt redeemed me "by thy own moſt precious blood. I ſee the "wounds

" wounds thou haſt received for my ſake. I be-
" hold how thy holy fleſh was rent and torn for
" my ſins. O the Agonies, O the pains and ſor-
" rows which thou haſt endured for my ſalvati-
" on! I will never willingly grieve thy heart any
" more. Far be it from me, to pierce thee again,
" by ſlighting thy Commands. I had rather die,
" than wound thee by my unkind unfaithfulneſs
" to thee. Rather had I be torn in pieces my ſelf,
" than break thy Laws, and violate thy Covenant
" wherein I am ingaged. I forſwear all conſede-
" racy with thy enemies, and all oppoſition to thy
" will and pleaſure. I vow moſt ſincerely, that I
" will endeavour to live in all good Conſcience
" towards God and towards all men. *So help me*
" *God!* as I mean to be true and faithful to thee,
" to my lives end. *I have*
Pſal. 119. 106, 112, 113, &c. *ſworn, and I will perform it, that I will keep thy righteous judgments. I have inclined my heart to perform thy Statutes alway; even unto the end. I hate vain thoughts: but thy Law do I love. Depart from me, ye evil doers; for I will keep the Commandments of my God. Hold me up, and I ſhall be ſafe: and I will have reſpect unto thy Statutes continually.*

V. But the Obedience of Chriſt *to the death*, which we here remember, puts me in mind to add another conſideration (which we are to have in this Action) that belongs to this, which I have now handled. It is ſuch a Covenant wherein we ſtand engaged, that *by doing this, we covenant even to die for him, rather than deny him.* We promiſe to be obedient to him, as he was to his Heavenly

venly Father, ſo that if he demand our lives to be laid down to do honour to him, we cannot honeſtly refuſe it. For as we offer the Sacrifice of Praiſe and Thankſgiving, in this Commemoration of him: ſo we offer, I told you, and preſent our ſelves, our Souls and Bodies to God, to be a lively, holy and acceptable Sacrifice unto him. Now the very life of the Beaſt which was offered in Sacrifice, was given to God; its Blood being ſhed at the Altar. And therefore the compleat meaning of this phraſe, and of this action, of *offering our ſelves to be Sacrifices* to God, is this: that we part with our ſelves ſo entirely and are ſo abſolutely devoted to him; that it ſhall not be in our power afterward to recal this gift: no, not though we die for it. As the Beaſt that was offered to God was no longer the owner's; and the Blood, *which is the life* (ſaith he himſelf) became appropriated wholly to his uſes: ſo the grant we make of our ſelves to God at his Altar is irrevocable: we are no longer our own, but his, and cannot reſume our ſelves any more into our own diſpoſall: but if he will have our very life, it muſt be at his ſervice. This was one reaſon, I make no doubt, of receiving the Sacrament ſo oft in the beginning of our Religion; that they might fortifie their holy reſolution of following Chriſt to his Croſs, and dying for the teſtimony of his Truth: to which they expected continually to be called. I have the authority of an holy Martyr (S. *Cyprian*) for it, who tells us (in his Book upon the *Lord's Prayer*) that in his Church they Communicated every day: which cuſtom remained till S. *Hierom*'s time at *Rome*, and in *Spain*. One great end of it was, that they might be well appointed againſt the aſſaults of their enemies; and have courage, as good

Soul-

Souldiers of Christ Jesus, to march after him, even unto the death. For the same person, giving an account in one of his letters,* why he would receive to the peace of the Church certain persons that had faln away in time of persecution (but now bewailed their fault, and resolved to be more constant hereafter:) saith, that he saw a new storm arising, and was assured by divine admonitions and tokens, that a more furious conflict would be renewed. And therefore it was necessary to receive them into Communion again (whom he exhorts, to fight valiantly and play the men) that so *they might not be left naked and unarmed: but be strengthened by the protection of Christs Body and Blood. For since the Eucharist is designed for that end, that it may be a defence or safeguard to them that receive it, we arm those with the Ammunition of the Lords fulness,* * *whom we would have to be safe from the adversary. For how can we teach and provoke those to pour out their blood, in the confession of his name, to whom we deny the blood of Christ, when they are about to fight? or how can we make them fit for the Cup of Martyrdom, if we do not first admit them, by a right of Communication, to drink the Cup of the Lord in the Church? He cannot be fit for Martyrdom, who is not armed by the Church for the war. That heart will fail, which by receiving the Eucharist, is not lifted up and inflamed.* By which last words, it is clear that the minds of Believers were raised up by the Eucharist, and had a holy zeal enkindled in them, to follow Christ in sufferings. *The Priests who celebrated the Sacrifices of God every day* (as he speaks in

Epist. 54. *Cornelio.*

* *Munimento Dominicæ Saturitatis.*

in the ſame Epiſtle) *prepared Sacrifices and Victimes to be offered to God.*

For remembring the blood of Jeſus, and being touched with a ſenſe of his love to them; they went away full of heat and courage: as thoſe who had made a ſworn agreement to ſuffer death valiantly; which Chriſt underwent for their Salvation. And in his next Epiſtle but one, which is an exhortation to Martyrdom, he calls upon the People of *Thebaris, to arme their right hand with the ſpiritual Sword,* (ſpeaking according to the manner in thoſe days, when they received the Euchariſt in their hand, as we do now, and not into their mouth, as the faſhion is in the preſent Church of *Rome*) *that they might never ſtretch it forth to Idolatrous Sacrifices:* but being mindful of the *Euchariſt, that hand which received the Body of the Lord, might embrace him and hold him faſt; and receive hereafter the reward of cœleſtial Crowns.* The like we read in his Book concerning thoſe that fell away, in a time of ſuffering: when other mens *mouths ſanctified with the cœleſtial meat, after the Body and Blood of the Lord, refuſed to taſte the profane infections and reliques of Idols.* I ſhall add no more but the Words of another Writer *, under his name, which are very ſignificant. *When we celebrate the Sacrament,* ſaith he, *we are admoniſhed to ruminate and chew over and over again, the example of our Lord; that his paſſion may be alway in memory; and the puniſhments of death may not terrifie the Heirs of the Crucified: but they may feed and refreſh themſelves, with the joyful ſolemnities of a timely reſurrection. O how excellent is this Cup!*

* *De Cardinal. operibus Chriſti: Cap. de Cœnâ Dom.*

How

How religious is the excesſ of this Drink! by which we are divinely out of our ſelves, and forgetting the things that are behind, reach forward to thoſe that are before. And loſing the ſenſe of this World, and contemning the delights of the purpled rich man; we cleave to the Croſs, and ſuck the Blood, and lay our tongues in the wounds of our Redeemer. They were tranſported, he means, by the thoughts of Chriſt's death, beyond themſelves, and thought of nothing but dying for him, if he called them to it: preferring his Croſs, which they carried always in their mind, before the greateſt riches and glory in the World.

And with the ſame affections ſhould we be inſpired when we make the ſame Commemoration of him; profeſſing we had rather dye than diſhonour him and his Religion, by denying them: Vowing our very life to be expended upon his account, if there be occaſion for it. This being a *Feaſt*, as I told you, *upon a Sacrifice*; we engage by doing this, that we will become a bloody Sacrifice to him, if his will be that we ſhould be offered up for his ſervice. It being a *communion*, participation, or fellowſhip with him; if he will have us to partake and have fellowſhip with him in his Sufferings; we here expreſs our ſelves to be well contented. We *unite* and *joyn* our ſelves to the *Crucified* Jeſus; and ſo profeſs that if he will have us bear his Croſs, we will not deny him. Nay we declare that we will glory in nothing ſo much as in the Croſs of Chriſt: that we will rejoyce in tribulation: and think it is given to us as an honour to ſuffer with him. For a Feaſt is a joyful meeting; and therefore out eating and drinking, at this Feaſt, ſhews that we will not think he feeds

us

us with gall and wormwood, when we endure any thing for his Names ſake: but that he gives us the Wine of joy and gladneſs; when the ſame Cup is put into our hand, which our Bleſſed Saviour drank of. This is the very height of Chriſtianity; to which noble pitch we ſhould earneſtly ſtrive, by all means, to arrive. Every drop of our blood ſhould be ready to be poured out, for that Religion, which Chriſt ſealed with his own. And indeed, what better uſe can we make of our life, than to give it for him, from whom we received it, and who gave his life for us? And how much better is it not to live at all, than to live with the mark and brand of cowards and fugitives, from the Prince of Life and the Lord of Glory? Let us ſay therefore when we come to the Table of the Lord: "O how much do we owe thee, moſt "bleſſed Redeemer! How great is the price "which thou haſt paid for the ranſome of us, "miſerable ſinners! Tongue cannot expreſs it, "nor thought conceive it. What ſhall I render "unto thee for the incomprehenſible benefits thou "haſt beſtowed upon me? I can give thee no leſs "than my ſelf; which here I reſign intirely into "thy hands. Do thou diſpoſe of me according "to thy pleaſure. It is but reaſonable I ſhould "follow thee, whitherſoever thou leadeſt me. "Though it be to thy Croſs, I refuſe not to obey "thy orders. Though I ſhould die with thee, "I hope I ſhall not in any wiſe deny thee. For "there is no better uſe I can make of my life "than to ſpend it for thee. I eſteem all things "but loſs, for the excellence of thy "knowledge. *I account not my life* *Act.* 20. 24. "*dear unto my ſelf, ſo that I may finiſh* "*my courſe with joy. It is Chriſt that died; yea,*

"*rather*

" *rather that is risen again: who is even at the right*
" *hand of God; who also makes intercession for us.*
" *Who shall separate me from the love*
Rom. 8.34, " *of Christ? Shall tribulation, or di-*
35, &c. " *stress or persecution, or famine, or na-*
" *kedness, or peril, or sword? (as it*
" *is written, for thy sake we are killed all the day*
" *long; we are accounted as sheep for*
Psal. 44. " *the slaughter.) Though all this should*
17, 18. " *come upon me, yet will I not forget*
" *thee; nor will I deal falsly in thy*
" *Covenant. My heart shall not be turned back;*
" *neither shall my steps decline from thy way. Nay in*
" *all these things, I shall be more than a Conquerour.*
" *through him that loved me. For I am perswaded*
" *that neither death, nor life, nor Angels, nor Prin-*
" *cipalities, nor Powers, nor things present, nor things*
" *to come: Nor height, nor depth, nor any other*
" *creature, shall be able to separate me from the love*
" *of God which is in Christ Jesus our Lord.*

And great reason there is, that we should cleave to him to the very death; if we consider the inestimable benefits which he by his death hath purchased for us, and by this Commemoration of it confirms unto us. Especially that of *remission of sins through his blood* which he for his part, covenants to grant us, if we, for our part, be faithful to the death. For

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VI. We are not to consider this Action merely as a Feast, or only as a Feast upon a Sacrifice: but as *a Feast upon a Sacrifice for Sin.* Wherein we agreeing, as I said, to be his constant Disciples, profess our belief that *God hath set him forth to be a propitiation*

propitiation through faith in his blood: and he gives us a part in that propitiation, and promiſes *to be merciful to our unrighteouſneſs, and to remember our ſins and iniquities no more.* It was not permitted to the Jews you know, (no not to the Prieſt themſelves) to taſte of the *blood* of any Beaſt, that was ſlain in their Sacrifices to God: but it was to be poured out at the foot of the Altar, after ſome part of it had been ſprinkled thereon. And as for the *fleſh* of the Sacrifice, if it was an offering for ſin, that was to be wholly burnt alſo, and they were not allowed the leaſt portion of it, at any of their Feaſts. This is a priviledge belonging to Chriſtians alone at the Table of the Lord: where they not only eat of the Bread, which repreſents the Body or Fleſh of Chriſt; but drink of the Cup, which repreſents his Blood. *We have an Altar* (i.e. a Sacrifice) *whereof they had no right to eat that ſerved the Tabernacle:* that is, which the Jewiſh Prieſts themſelves, who miniſtred at the Altar, could not partake of. We are admitted to the injoyment of more ſingular priviledges, than they were inveſted withal. As we are partakers of a better Sacrifice, which is of greater efficacy and vertue, than any of theirs were: ſo God receives us into a nearer familiarity with himſelf; and by ſetting before us not only the body of that Sacrifice which was offered to him, but the blood alſo (which was his own proper food) plainly tells us that he intends to make us partakers of the higheſt bleſſings; even

Heb. 13. 10.

Nova eſt hujus Sacramenti doctrina, &c. Lex quippe eſum ſanguinis prohibet: Evangelium præcipit ut bibatur. Auth. Serm. de Cœna Domini.

of

of his own joy and happineſs. Of which he gives us ſtrong aſſurance, in that he lets us partake not only of the *blood of the Sacrifice*, in this figure and repreſentation: but of the *blood of that Sacrifice, which was offered for the ſins of the world.* This bids us reſt aſſured of his abundant grace; and not doubt of our acceptance with him, to a participation of his higheſt favour. There is nothing now to hinder it, nor to make us call in queſtion his merciful kindneſs toward us. For we have ſuch a token and pledge of forgiveneſs of our ſins by this Sacrifice; as the ancient people of God had not of the forgiveneſs of their offences, by the blood that was offered at Gods Altar. They were not admitted to taſte of that blood, as we are, of the blood of Jeſus: and ſo could not have *that boldneſs, and acceſs with confidence to God*, which we have through the faith of him.

This ſeems to be one great ſecret of this Sacrament: as appears from the words of S. *Luke* and S. *Paul*, who tells, that this Cup which we drink of, is *the New Covenant in Chriſts blood, which was ſhed for the remiſſion of ſins.* We are confirmed, by *doing this*, in that gracious Covenant; which aſſures us of forgiveneſs through his Blood. He gives us a right to thoſe benefits (of which that is the firſt) which he obtained by his obedience to the death. Which is the import alſo of the word *Communion*, uſed by S. *Paul* to expreſs the effect of this Sacrament; 1 *Cor.* 10. 16. The Cup of bleſſing which we bleſs, *is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body*

Luke 22. 20.
1 *Cor.* 12. 25.
compared with
Mat. 26. 28.

of

of Christ? In its full signification, that phrase denotes, not merely our being made of his Society, but our having a *Communication* of his Body and his blood unto us: * of which we partake by eating this Bread, and drinking this Cup, in remembrance of his death for the remission of sin. And so we beseech our merciful Father (in the Prayer of Consecration which our Church prescribes) *that we receiving these his Creatures of Bread and Wine, according to his Son our Saviours holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood.* For after the Bread and Wine are deputed by holy prayer to God, to be used for a Commemoration of Christs death; though they do not cease to be, what they were before, yet they begin to be something which they were not before this Consecration. That is, they become now to us, *visible signs of an inward and spiritual grace:* and do not merely figure to us the breaking of Christs Body and the shedding of his Blood; but are a pledge of that inward and spiritual grace, which they represent. What that grace is, we are taught in our *Catechism*; when it tells us that it is, *the Body and Blood of Christ, which are verily and indeed received of the faithful in the Lords Supper.* That is; they have a real part and portion given them in the death and sufferings of the Lord Jesus; whose Body was broken and Blood shed for remission of sins. They truly and indeed partake of the vertue of his bloody Sacrifice; whereby he hath obtained an eternal redemption for us. This is the meaning sure, of partaking of his Body and Blood, which are here communicated.

* So the word κοινωνέω is rendred in other places, *Gal.* 6. 6. *Phil.* 4. 15.

municated. Becauſe this Bread and Wine do not become his Body and Blood, by ceaſing to be Bread and Wine: but by tendring them to us, as a *ſpiritual grace.* Their efficacy therefore and vertue by the divine favour is made ours. All the effects and benefits of his paſſion are imparted to us by theſe, which in themſelves are but Gods Creatures of Bread and Wine: yet by his appointment become to us the Body and Blood of his Son. In ſhort, *there is nothing which the Body and Blood of Chriſt can be to the ſpirits of men*, but by theſe tokens he exhibits it to us, and gives us an intereſt in it. This is *ſpiritually to eat his Fleſh and drink his Blood*; as both our Church and the ancient ſpeak. Our ſouls entertain and feaſt themſelves upon his Sacrifice; being really made partakers of whatſoever his body and blood can do for them. Which S. *Gregory Nazianzen* meant, I ſhould think, when he ſaith that *theſe oblations are the Communication of the Incarnation of God; and of the ſufferings of God.** How doth he communicate to us his Incarnation, but by giving us the fruits and benefits of it? and ſo he communicates to us his broken Body and his Blood that was ſhed. We partake of both in the ſame manner. *We are admitted to participate of the ſecret of the ſufferings of Chriſt* (as he ſpeaks in another place ||) and by means of this Sacrament are veſted in the merit of them. For it is not meerly his Body and Blood, but his Body *broken* and Blood *ſhed* (as I ſaid juſt now) which we are made partakers of. And that is as much as to ſay, we are partakers

* In his Ὁροιπαχ. *Tom.* 2. *Jamb.* 15.

|| τοῦ χριστοῦ πάθεσι τελειούμενος. *Orat.* 40.

partakers of his death: the breaking of the Body and ſhedding the Blood, being the death of him who ſuffers in that manner.

And thus indeed the Bread and Wine are changed, not by aboliſhing their ſubſtance, but by turning them to this divine uſe (to which they are deputed by prayer according to Chriſts inſtitution) to tender to us the ſpiritual grace of the broken Body and Blood ſhed of our Saviour. The principal part of which grace is, remiſſion of ſin. For ſin being done away; death, the fruit of ſin, is aboliſhed: he graciouſly reſtores us to the priviledge of immortality which we had loſt: and in order to it aſſures us he will not fail to communicate the grace of his holy Spirit: to aſſiſt and further us in our way to everlaſting bliſs. We may be ſatisfied that he will ſend a living vertue into our ſpirits, to quicken, excite, and ſtrengthen us, to do according to our Vows and Ingagements: that ſo *we may continue in his love, as he continued in his Fathers love, by keeping his Commandments.* For this is the nature and office of all Sacramental pledges, to aſſure us of the good Will of God, and of his Truth in fulfilling his gracious promiſes. He engages to be faithful to us by *giving* them; as we engage our ſelves to be faithful to him, by *receiving* them. God bids us believe that we ſhall *be accepted in his beloved*; nay, he puts us in poſſeſſion of all that which the Goſpel promiſes, and the Sacrifice of Chriſt on the Croſs obtained to us: *mercy, grace, and peace*: remiſſion of ſin; the power of the Holy Ghoſt, and eternal life.

Thus the Prayer of Conſecration runs in the ancient Liturgies: into which though many things are foiſted, ſuitable to the conceits of later times, yet they contain ſundry expreſſions of Chriſtian Devotion, worthy of thoſe who are called the Authors of them. *Bleſs this Bread and this Wine* (ſaith that aſcribed to S. *Chryſoſtom*) *make it to be the Body and Blood of thy Son*, &c. *that it may be to all that partake of it, for the waſhing of the Soul, the forgiveneſs of ſin, the communication of the Holy Spirit*, &c. And a little after, *Make us worthy to partake of thy heavenly and dreadful myſteries, of this holy and ſpiritual Table with a pure Conſcience; for the remiſſion of ſin, the pardon of our offences, the communication of the holy Spirit, the inheriting the Kingdom of Heaven, and confidence before thee; not for judgment or condemnation.* In that alſo which goes under the name of S. *James* (to mention no more) we find theſe words. *Be merciful to us, O God, according to thy great mercy, and ſend upon us and upon theſe gifts thy Holy Spirit, that it may ſanctifie and make this Bread the holy Body of thy Chriſt, and this Cup the precious blood of thy Chriſt; that they may be to all thoſe who receive them, for the remiſſion of ſin and for eternal life, the ſanctification of body and ſoul, the bringing forth the fruit of good works, and the eſtabliſhing of thy holy Catholick and Apoſtolick Church which thou haſt founded upon the ROCK OF FAITH; that the gates of hell may not prevail againſt it*, &c. The meaning of which words [*make this Bread the Body of thy Chriſt*, &c.] are ſo well expounded in the Service of the *Roman* Church, by the addition only of theſe two words [*TO US*] as if their forefathers had ſtudied to prevent that groſs Conceit, which now they have enter-

entertained *. For the Prayer there concerning the Bread and wine is, *that they may become to us the Body and Blood of thy well-beloved Son our Lord Jesus Christ.* God doth not make them so *in themselves*, by changing their substance: but *unto us*, by their change from the common to this Spiritual use. Nor doth the Prayer, now mentioned, for the Holy Spirit to come and sanctifie them, and make them his Body to us, *&c.* suggest any such thing, as a change of their substance: For the ancient Writers frequently say as much concerning the sanctifying of the Water in Baptism, by the holy Spirit: and yet it remains Water still, though it serve to the mystical washing away of sin. So do the Bread and Wine remain Bread and Wine, after the sanctifying of them, and their becoming the Body and Blood of Christ to us. They are both Bread and Wine in their substance; and the Body and Blood of Christ in the Spiritual use to which they are appointed. To that use when once they are consecrated, we have no regard at all to the substance of Bread and Wine: but only to the Body and Blood of Christ; which by doing this are communicated to our souls, in the remission of sin, the sanctification of the Spirit, and eternal life. To conclude, what *Gregory Nyssen* saith concerning Baptism *

* Our Writers have shewn often enough, that the fancy of *transubstantiation* is not countenanced by the service of that Church which teaches it.

* *Tom.* 2. *in Bap. Christi p.* 802.

[*Do not contemn the divine washing, nor undervalue it as a common thing, because of the Use of the Water: for that which it works is great, and there are wonderful*

derful effects of it] we may say concerning the Supper of our Lord; Bread and Wine are but small things: but in this holy use of them they are great, and produce admirable effects: Nay he himself immediately mentions this very thing, among others, for an example of the great benefit that may be received from common matters; when they are applied to a divine use. "This "Altar, saith he, at which we stand, is in its Na- "ture but ordinary stone; nothing different "from those you tread upon: but being dedica- "ted to Gods service, it is an holy Table, &c. "*And this Bread also, is in the beginning but com-* "*mon bread: but when the mystery hath offered it,* "*then it is called and it is the Body of Christ.* So the "mystical Oyl and so the Wine, which are little "worth before the Blessing, after the sanctifica- "tion of the Spirit, have another kind of *operation.* "And thus a Priest who the other day was a vulgar "person, being separated by blessing, becomes a "Guide, a Governour, a Teacher of piety, *&c.* And "*these things he doth, without any change at all in* "*his body or form.* By these examples any man may see that he thought, the Bread and the Wine in the Sacrament become the Body and Blood of Christ; with no more change in their substance, than there is in the Water with which we baptize, or in the Priest who ministers there or at the Eucharist. But that they are *called* the Body and Blood of Christ, in regard of the use to which they are sanctified; and are his Body and Blood, in regard of the wonderful effects which are communicated to the faithful in the use of them; *viz. remission of sin, and all other benefits of his passion.*

Now what greater favour can we desire at Gods hands, than to be admitted to such fellow-

ship

ſhip with him and with his Son Jeſus Chriſt? What is there of equal power with this, to poſſeſs our hearts with the love of God? Was there ever any ſo treated by him as we are? Did the Friends of God in ancient time receive ſuch pledges of his grace and favour? Were they ever made thus one with him and joyned to him, by partaking of his Sons Body and Blood? Who would not give up himſelf Soul and Body eternally to him, that thinks of theſe things? Who can think he makes a dear purchaſe, if he give his life in exchange for ſuch invaluable bleſſings? We ſhould go to the Table of the Lord and ſay; "How excellent is thy loving kindneſs O God! "How precious are thy thoughts towards us, how "great is the ſum of them! Who would not fear "thee? Who would not love thee, and glorifie "thy Name? For *thou haſt given us* "*exceeding great and precious promi-* 2 *Pet.* 1. 4. "*ſes, that by them we might be par-* "*takers of a Divine Nature.* Thou haſt ſealed "them with the Blood of thy Son: and haſt "made a new Covenant with us "in that blood, *to put thy laws in* *Heb.* 10. 16, 17. "*our hearts and write them in our* "*minds; and our ſins and iniquities to remember* "*no more.* Thou haſt made him an high Prieſt for "ever *to make interceſſion for us*: and given him "power and glory at thy right hand; that he "may be able to perform all his "Promiſes. *Faithful is he that cal-* 1 *Theſſ.* 5. 24. "*leth us, who alſo will do it. For* "*ever, O Lord, thy word is ſettled* *Pſal.* 119. 89, "*in Heaven. Thy faithfulneſs is* 90. "*unto all generations.* But thou "haſt given likewiſe farther aſſurances of thy

"Mercy and thy Truth: by entertaining us at thy "Table; and making us partake of that Body "and Blood, which was offered for our sins. E- "nough, enough, O most merciful Father! We "see the love thou beareſt to us. We cannot de- "ſire greater tokens and teſtimonies of it, than "theſe thou haſt given us. *All*

2 *Cor.* 1. 20. "*thy promiſes in Chriſt*, we be- "lieve, *ave Amen*; certain, faith- "ful and true. We know and

1 *John* 2. 1, 2. "are ſure, that *we have an Ad-* "*vocate with the Father, Jeſus* "*Chriſt the righteous; and he is a propitiation for* "*our ſins.* I will never doubt any more of thy "good will towards us: for I taſte and feel "that the Lord is gracious. *The*

Pſal. 111. 4, 5, 9. "*Lord is gracious and full of com-* "*paſſion: he will ever be mindful* "*of his Covenant. He hath ſent* "*redemption unto his people, he hath commanded* "*his Covenant for ever: Holy and reverend is his* "*Name. The mercy of the Lord*

Pſal. 103. 17, 18. "*is from everlaſting to everlaſting* "*upon them that fear him. To* "*ſuch as keep his Covenant, and* "*to thoſe that remember his Com-*

Pſal. 130. 5. "*mandments to do them. I wait* "*therefore for thee O Lord, my ſoul* "*doth wait: and in thy Word do I hope.* Mine "eyes ſhall be ever towards the

Jude 2. "Lord; that *Mercy and peace* "*and love may be multiplied unto* "*me: that I may walk in the light as thou, Lord,* "*art in the light; for ſo ſhall we*

1 *John* 1. 7. "*ſtill have fellowſhip one with a-* "*nother, and the Blood of Jeſus*

Chriſt

" *Chriſt thy Son ſhall cleanſe me from all ſin*, Amen.

VII. The natural conſequence of what hath been ſaid concerning the love of God towards us, in ſending his only begotten Son, that *we might live through him*, and he might be *the propitiation for our ſins*; is drawn to our hand by S. *John* 1 *Epiſt.* 4. 11. *Beloved, if God ſo loved us, we ought alſo to love one another.* This is ſo certain a fruit of an hearty ſenſe of Gods merciful kindneſs to us, that no man ought to think he loves him, or hath any fellowſhip with him or with his Son Jeſus, who doth not feel in himſelf an unfeigned affection and readineſs to do good, to all his Chriſtian Brethren. *By this we know that we dwell in him, and he in us* (which we pray for at the Lords Table) *becauſe he hath given us of his Spirit, v.* 13. That is, endued us with his own kind and gracious Nature and Diſpoſition. Of which that we may not fail to be partakers, he hath ordained this Sacrament to be a *bond of Union between all Chriſtians*, who believe in one common Saviour, and all partake of his Sacrifice. There is no doubt, but this is one of the ends for which he invites us to this Feaſt, that we may profeſs charity to all our Brethren, and joyn our ſelves in a league of Friendſhip with them, as well as with himſelf. This was the intention of publick Feaſts in all Cities of the world. *Athenæus* mentions ſuch among the *Athenians*, *Lacedemonians*, *and Cretians* *. Whoſe Law-givers had appointed common entertainments, at which the Citizens met in one place; that they might be more firmly linked

* *L.* 5. *Deipnoſoph. cap.* 1, 2. φυλετικὰ δεῖπνα φειδίτια and Ανδρεῖα.

together, and not espouse any private interest. Many other besides these he there remembers: at which they thought it of great import that all should appear and present themselves. For he immediately adds the saying of an ancient Poet who admonished them, *that Friends and Companions should not long abstain from these Feasts, because this was a most lovely Commemoration* ‖. (the very word used by our Saviour at the institution of this Feast of his) They commemorated, I suppose, the common benefits that had been bestowed on them, the famous Acts of their Ancestors, and the marvellous Victories and deliverances which they had obtained: whereby they were ingaged to love and unity, without which they could never hope to remain so happy. Such meetings (besides those ordained by the Law) there were among the Jews, that lived in the same neighbourhood: who maintained society and friendship by eating of the same food in the evening of the Sabbath. Which was as much as to say (as *Maimonides* his words are *) *We are mingled together, or associated; there is one food for us all: no man intrenches on his neighbours property. But as there is one equal right to us all in this common place, so there is a several right to every one in the place which is peculiar and proper to himself.* Thus our Companies and Fraternities have their Common Halls and Feasts also: which were appointed for nothing else, but that they might the better maintain love and kindness, among the Brethren of the Society. In like manner

‖ —ἀνάμνησις δὲ πέλει χαριεστάτη αὕτη.

* Mentioned by Dr. *Lightfoot* in 1 *Cor.* 10.

ner this Divine Feaſt of our Saviours inſtitution, was attended with that of charity: in which the poor were entertained as Chriſtian Brethren together with the rich; for the continuing and promoting of friendſhip, unity, and peace among them all. Nay, this Feaſt it ſelf was deſigned, without all queſtion, for this purpoſe, as well as others: that all thoſe who met at the ſame Communion, might be joyned together in the ſtricteſt bond of holy friendſhip, by partaking all of one Bread, and drinking of one Cup. So S. *Paul* teaches us; 1 *Cor.* 10. 17. *For we being many are one bread, and one body: for we are all partakers of that one bread.* As the Bread was broken to commemorate the ſufferings of Chriſt, whoſe Body was broken for our ſins: ſo it was broken alſo to be diſtributed among all the Communicants, in token that they were but one Body; Members of the ſame Chriſt, and members one of another. As it was a Feaſt, their eating at the ſame Table declared their friendſhip and charity: but their eating there of one and the ſame Loaf (which repreſented the Body of Chriſt) more effectually declared it, and ingaged the holy Brotherhood to greater unity and intireneſs of affection. It is well obſerved by S. *Chryſoſtom* * that it was not lawful for the people among the Jews to partake of that part of the Sacrifice which was given to the Prieſts. But they had their portion to themſelves, and the Sacrificer with his Friends another portion different from the Prieſts. But now it is not ſo, ſaith he: *One and the ſame body and one and the ſame cup is given to all: To teach us that we are one body: differing no more one from another, than member*

* *Homil.* 18. in 2 *Cor. p.* 647.

doth from member in the ſame body. And therefore we are not to throw all upon the Prieſts, but every one is to take care of another; and contrive as much as he is able the good of the whole Church. I will only add the words of S. *Cyprian* *. Who ſaith, *the Lords Sacrifices declare the Chriſtian Unanimity, knit together in a firm and inſeparable charity. For when our Lord called the bread which is kneaded together and made up by the union of many corns, his body; he denoted Chriſtian people.* And when he *calls the wine, which is preſſed out of many grapes and gathered together in one, his blood; he ſignifies alſo his flock, coupled by the mingling together of an united multitude.* From whence it is manifeſt to all that will not ſhut their eyes; that he took the Bread to be Chriſts Body, not only as it repreſents Chriſt, but all the faithful together with him. Which appears more fully from the long diſcourſe he makes in another place ‖, concerning the mixing of Water together with Wine in the Cup of the Lord; as the cuſtom then was. "Waters, ſaith he, in the "holy Scripture ſignifie many People and Nati-"ons: which we behold alſo contained in the "Sacrament of the Cup. For ſince Chriſt bare "us all, who likewiſe bare our ſins, we ſee the "People to be underſtood by Water, as the Wine "ſhews us the Blood of Chriſt. Now when the "Water in the Cup is mingled with the Wine, the "People is made one with Chriſt: and the multi-"tude of Believers is coupled and joyned toge-"ther with him in whom they believe. Which "con-

* *Epiſt. ad Magnum, p.* 151. *Edit. Regal.*

‖ *Epiſt. ad Cæcilium* 63. *p.* 103.

" conjunction of Water and Wine is ſo mingled " in the Cup of the Lord, that they cannot be ſe- " parated one from the other *&c.* So that in Sacri- " ficing the Cup of the Lord, the " Water alone cannot be offer- " ed*, no more than the Wine " alone. For if one offer Wine " alone, *it begins to be the* " *Blood of Chriſt without the* " *people:* if Water alone, *it* " *begins to be the people without Chriſt.* But when " both are mingled and joyned together by ſuch " an union that they cannot be known one from " the other, then the ſpiritual and heavenly Sacra- " ment is perfected. It is juſt ſo likewiſe in the " other part: the Body of the Lord cannot be " Meal alone or Water alone, but both muſt be " made one and coupled together and make up " one ſolid Loaf. By which Sacrament alſo *our* " *people is ſhewn to be made one.* That as many " corns being gathered together in one, and knead- " ed and mixed together make one Loaf: ſo in " Chriſt who is the Bread from Heaven, we may " know there is one Body; to which our number " is joyned and united. From which words we may clearly diſcern (that I may touch on this by the way) that he did not believe the Wine in this Sacrament was turned *in ſubſtance* into the Blood of Chriſt, but only in *repreſentation and uſe.* For it begun to be his Blood, when it was offered to God, juſt as the Water begun to be the people and flock of Chriſt. He uſes the ſame words of both. And therefore if we ſay he thought the Wine was changed from its own nature into the very ſubſtance of Chriſts Blood: we may as well ſay, he believed the Water to be changed from being

* He is diſputing againſt thoſe who uſed only Water in this Sacrament.

being water, and to be made the very ſubſtance of his Church or People. In the like manner we may diſcourſe concerning the Bread, which, in his opinion, is ſo made Chriſts Body, that it is alſo the body of the Church. For that is repreſented, he ſaith, together with Chriſt, by the Flowr and Water made into one Bread.

But not to trouble our ſelves any further with Diſputes, let us therefore when we partake of the Table of the Lord, think, that as thereby we are made one with Chriſt, ſo we are joyned in the cloſeſt Union one with another. And let us remember when we are making our ſelves ready for this heavenly Feaſt, that as we are going to commemorate the deareſt love of our Lord, and to profeſs our love to him: ſo to engage our ſelves to the heartieſt love towards all the Members of the ſame Body; to enter into a Covenant one with another (as well as with him) by eating of the ſame Bread and drinking of the ſame Cup; that we will never fall out any more; much leſs hate, malign, or do deſpite, and injuries one to another: but live for ever in the peace of God; in unity and godly love. O that this holy uſe of this Sacrament were more ſeriouſly regarded and laid to heart! It would make a marvellous change in the face of Chriſts Church; if all that partake of his Table, did cordially embrace as loving friends; and reſolve to remain in an inſeparable affection. For *Love* or Brotherly charity *is the fulfilling of the Law:* and would certainly ſecure all thoſe duties, which we owe to our Neighbour: as S. *Paul* ſhews, *Rom.* 13. 8, 9, 10. If our hearts were filled with it, we ſhould not only be preſerved from doing of him harm: but it would make us do him good.

By

By *giving* and communicating to his neceſſities *; and by *forgiving* him, and paſſing by his injuries, treſpaſſes and offences: under which two heads, are comprehended all the offices of brotherly charity. We have our Saviours word for it, that if this heavenly vertue were but planted in our breaſts, all other Chriſtian vertues would preſently ſhine in us and adorn our ſouls. For he compares this loving and kind diſpoſition, free from all baſe ſelfiſhneſs and covetous deſires (which look only at their own particular profit) to the eye in our head: which when it is clear and pure, *the whole body is full of light*, *Matth.* 6. 22. And therefore the offener we come to the Lords Table, with this end, among other, in our aim; the better Chriſtians we ſhall grow. We ſhall preſerve this light that is in us, from growing dim: and renewing our friendſhip at this Feaſt (to which the Lord invites both high and low, rich and poor) we ſhall neither deſpiſe, nor envy, nor bear ill will, nor be hard hearted one to another any more. Nay, our light will ſo ſhine before men, that they ſeeing our good works, will glorifie our Father which is in Heaven.

* Which is joyned with *breaking bread*, *Act.* 2. 42. and rendred by us *Fellowſhip*.

It is a maxim (I obſerve) among Politicians, that a great Perſon or Governour ſhould Feaſt or entertain but ſeldom; upon ſome ſpecial occaſions: becauſe it is uncertain whether he ſhall procure by it *favour or envy*. Some may think themſelves neglected; and others think themſelves diſparaged, who are not able to give the ſame entertainment. But our Lord upon the quite contra-

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ry reaſons, invites us frequently to his Houſe and Table: becauſe he invites all, and makes no difference, upon account of mens outward eſtates; and expects nothing at all again, but that all his Gueſts would love one another, with a ſincere heart, and unfeigned affection. The great he would engage not to ſcorn the meaner ſort; and the meaner ſort not to envy the great. He would oblige the rich to be merciful and liberal; and the poor to be thankful and contented. The weak in knowledge not to judge the ſtrong; and the ſtrong not to deſpiſe the weak: but all to live together as loving Brethren and Members of the ſame Body. That ſo, they may *have the ſame care one for another. And whether one Member ſuffer, all the Members may ſuffer with it: or one Member rejoyce, all the reſt may rejoyce with it.* And whatſoever differences may ariſe, he conjures them, by all that is ſacred and dear to them; that they fall not out, nor make any quarrels: much leſs divide and ſeparate themſelves one from another; or do any thing that may ſpoil the harmony and conſent of their affections, together with the comfort of their lives and the beauty of his Church. *Pſal.* 133. 1, 3. "*O how good, how pleaſant it*
"*is* (ſhould every one ſay
"when he is at this Feaſt) *for Brethren to dwell*
"*together in Unity!* Heaven and Earth are pleaſ-
"ed with this happy agreement and ſweet accord.
"*Here the Lord commandeth a bleſſing, even life for*
"*evermore.* Never will I make any jars in this
"heavenly conſort. Nothing but love, nothing
"but love, ſhall poſſeſs that heart, in which, thou
"O Lord of love, art pleaſed to inhabit. I wil-
"lingly enter into theſe holy bonds of friendſhip

"and

" and peace. I tie my ſelf here inſeparably to
" all my Brethren. I embrace them all in every
" place with an open and enlarged heart. I will
" ever endeavour to *keep the Unity of the Spirit in*
" *the bond of peace:* and will *love not in word nor*
" *tongue, but in deed and in truth.* And O that
" we could ſee that holy Spirit, which gathered
" ſo many Nations, and Tongues, and People of
" ſundry ſorts, into one body of the Church; de-
" ſcending once more to joyn together all Chri-
" ſtian hearts. Come Holy Ghoſt, and draw
" us all to unity, concord and
" peace. That as there is *one* *Eph.* 4. 3,4,5.
" *Lord, and one Spirit, and one* *Acts* 4. 32.
" *Baptiſm, and one hope of our cal-*
" *ling*; ſo *the multitude of Believers may be of one*
" *heart, and of one ſoul.* O bleſſed Jeſus, who
" when thou aſcendedſt up on high gaveſt gifts
" to men, yea, to the rebellious alſo; renew thy
" ancient bounty to thine Univerſal Church. Viſit
" our minds and inſpire us with heavenly grace;
" *that we may be like minded, ha-*
" *ving the ſame love, being of one* *Phil.* 2. 2.
" *accord, and one mind.* That ſo at
" laſt there may be but one voice
" alſo: *that we may all ſpeak the* 1 *Cor.* 1. 10.
" *ſame thing, and that there be no*
" *diviſions among us: but that we be perfectly joyned*
" *together in the ſame mind, and in the ſame judg-*
" *ment. Now the Lord of peace himſelf give us peace*
" *always, by all means. Now the*
" *God of patience and conſolation,* 2 *Theſſ.* 3. 16.
" *grant us to be like minded one to-*
" *wards another, after the example*
" *of Chriſt Jeſus: that we may with* *Rom.* 15. 5,6.
" *one heart and one mouth glorifie*

God,

1 *Theſſ.* 3. 12,13. "*God, even the father of our* "*Lord Jeſus Chriſt. And the* "*Lord make us to encreaſe and* "*abound in love one towards another, and towards* "*all men: to the end he may ſtabliſh our hearts un-* "*blameable in holineſs before God even our Father,* "*at the coming of our Lord Jeſus Chriſt with all his* "*Saints*, Amen.

VIII. Now what is there that will more certainly accompliſh our wiſhes, and make us love our Brethren, do them good and forgive them; than a grateful ſenſe of all Gods benefits to us, who are leſs than the leaſt of them? This will provoke us to love and to good works: and make us not to be weary of well-doing. It will preſs our hearts to render ſomething back again to him from whom we have received all: and what he needs not himſelf, to beſtow on his Members, who were as dear to him as his life. And therefore S. *Paul*, I obſerve, after he had made a paſſionate exhortation to the *Coloſſians* to put on *bowels of mercies, kindneſs, long-ſuffering, forbearing and forgiving one another, if any man had a quarrel againſt any, and above all to put on charity, and to let the peace of God rule in their hearts, to which they were called in one body*: immediately adds in the cloſe of all, *AND BE YE THANKFUL.* As if he thought that this would ſecure all the other: as they do the reſt of our duty. And for this very purpoſe hath our Saviour inſtituted this holy Feaſt, that our hearts may be raiſed to *Praiſe and give thanks to the Father of mercies* with the devoureſt affection;

Coloſſ. 3. 12, 13, 14, 15.

not

not only when we are there, but *at all times and in all places.* This is a thing that cannot be omitted at this Feaſt, without ſpoiling the very nature of it. It is not what our Lord appointed it to be; if this be wanting. With this we begin; with this we continue; and with this we conclude this holy Action. Nay, it is *Thankſgiving*, with prayer to God, by which the Bread and Wine are ſanctified, that they may become to us the Body and Blood of Jeſus Chriſt. And (to ſay no more) it is ſo much of the eſſence, as we ſpeak, or being of this Action, that it hath been the name of it for many, if not for all Ages. We find this Sacrament called the *Euchariſt*, that is, *Thankſgiving* in the moſt ancient Writers: which would make one think this was the name belonging to it in the Apoſtles time. And indeed *S. Paul* calls it the Cup *of bleſſing*, which is the very ſame with *Thankſgiving*. For, if you obſerve it, the Evangeliſts uſe theſe words indifferently when they ſpeak of the inſtitution of this holy Feaſt. S. *Matthew*, and S. *Mark* ſay that he took the Bread, *and bleſſed*; and he took the Cup and *gave thanks*. S. *Luke* and S. *Paul* only ſay, he took Bread and *gave thanks*: and the Cup in *like manner*. And thus they ſpeak alſo in another matter, concerning common food: which will help to explain this buſineſs. S. *Luke* ſaith, Chriſt looked up to Heaven, when he took the five loaves and two fiſhes to feed the multitude, and *bleſſed them*, *Luke* 9. 16. S. *Matthew* and S. *Mark* ſay only, that looking up to Heaven *he bleſſed*, *viz.* his Father, who is in Heaven, *Matth.* 14. 19. *Mark* 6. 41. And S. *John*'s words are that he diſtributed them, *when he had given thanks*, *John* 6. 11. From whence

whence we may conclude these two things. *First*, that *blessing* and *giving thanks* are the very same in their language, or include one the other: which may be further confirmed from 1 *Cor.* 14. 16. *Secondly*, that though this *blessing* or speaking good of his Name, and *thanksgiving*, be directed immediately to God: yet the Creatures for which we bless and thank him, partake of the blessing, and become the better to us. For so the Loaves and Fishes were blessed, by our Saviour's blessing God. And so we say in common speech, that before we eat we should *bless the Table* (or those good creatures that are before us;) because by thanking God for them, he grants them to our use, with his good will and blessing *. And in like manner at the last Supper of our Lord, he blessed the Bread and Wine, by giving thanks, and blessing God, to be to his Disciples the divinest blessings, and pledges of his singular love. And thus we are to conceive it is at this day; by the blessing and thanksgiving of him that ministers at this holy Feast, to which all the People say, *Amen*, and joyn their hearty consent, those creatures of Bread and Wine are sanctified and blessed, to those excellent uses, which I have already named *. For thanksgiving and blessing suitable to this occasion (if nothing else were added) include the most powerful prayer to God, that by receiving this Bread and Wine in remembrance of his Son Jesus, he would make us partakers of all the benefits, which

* See 1 *Tim.* 4. 4, 5.

* Thence *Justin Mart.* calls them εὐχαριστηθεῖσα τροφὴ, in English, *Thanksgiving'd food* or food hallowed by thanksgiving, *Apol.* 2.

which he procured by dying for us. And therefore you ought to be very careful of this as a principal part of your duty here: to *lift up your hearts*, when the Miniſter calls upon you, *unto our Lord God:* and *to give thanks and praiſes together with all the heavenly Hoſt to the Father almighty, who of his tender mercy gave his only Son Jeſus Chriſt to ſuffer death upon the Croſs for our Redemption* &c. And be ſure to ſay *Amen* to that prayer which preſently follows in our Service (for the clearer underſtanding of the uſe to which the Bread and Wine are deputed, and of the means whereby they come to be ſo: which is the divine bleſſing) *that we receiving theſe thy creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed Body and Blood.* Nay, all the time of this holy ſolemnity, praiſe and thankſgiving are to be intermixed with every part of the Action: to make it the more effectual to us. We cannot commemorate him, as I told you, without extolling and magnifying his Name, and making our acknowledgments to him. And how can we remember his making his Soul an offering for ſin; without ſpecial thanks unto him for ſo great a kindneſs? We ought to profeſs our ſelves Chriſtians, with the height of joy and gladneſs of heart. To bleſs him for the gracious Covenant into which he receives us To vow our ſelves unto him with the moſt ſolemn thanks, that he will accept ſuch poor things as we are to be his ſervants. And to make a grateful mention of all the benefits, he hath beſtowed on us, and intends unto us; and to all our Chriſtian Brethren: whoſe concernments ſhould be very dear unto us, as well as our own. And truly

truly the ancient Church were ſo much in love with this duty, that they gave thanks to God, for all good things; the benefits we enjoy by all his Creatures: as well as for our redemption by his Son Jeſus. Becauſe this Feaſt accompanied that of Charity; in which, their bodies were fed, as in this, their Souls; and becauſe of the offerings they then made of ſome of the Fruits of the Earth (as we do now of money in lieu of them) for an acknowledgment to God, that he was the Author of all the bleſſings which they enjoyed. But this always made the principal part of their acknowledgments, that God had ſent his Son into the World to ſave ſinners. And therefore (as our Church teaches us in the Exhortation juſt before the Communion) *above all things we muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the Death and Paſſion of our Saviour Chriſt, both God and man: who did humble himſelf even to the death upon the Croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life.*

It is certain that it was not common Bread and Wine which the ancient Chriſtians prayed might become the Body and Blood of Chriſt to them: But Bread and Wine firſt ſanctified, by being offered to God with thankſgiving, and preſented to him with due acknowledgments that he was the Lord and giver of all things. After which followed a thankful mention of the great love of God in ſending

Irenæus L. 4. cap. 34. — *Offerens ei cum gratiarum actione ex creatura ejus.*

ſending his Son to redeem Mankind by his death, repreſented by that holy Bread and Wine broken and poured out, in commemoration of his Paſſion. This was the principal thing of all, which our Church therefore expreſly puts us in mind of, in the words now recited: and diſtinctly acknowledges in the Prayer of Conſecration. As for the other, that alſo is to be underſtood when you ſee the Bread and Wine ſet upon Gods Table by him that miniſters in this Divine Service. Then it is offered to God; for whatſoever is ſolemnly placed there, becomes by that means a thing dedicated and appropriated to him.

And if you obſerve the time when this Bread and Wine is ordered to be placed there, which is immediately after the Alms of the People have been received for the Poor, you will ſee it is intended by our Church to be a thankful oblation to God of the fruits of the Earth. And accordingly all that are there preſent, when they behold the Prieſt thus preparing the Bread and Wine for conſecration to an higher myſtery, ſhould ſecretly lift up their Souls to God in hearty thankſgiving, and offer him the Sacrifice of praiſe for theſe and all other ſuch like benefits: deſiring him to accept of theſe gifts, as a ſmall token of their grateful ſenſe that they hold all they have of him, as the great Lord of the world. And ſo we are taught to do in that Prayer which immediately follows in our Liturgy, for the *whole State of Chriſt's Church*, and wherein we humbly beſeech him, to accept not only our Alms, but alſo our *oblations*. Theſe are things diſtinct: and the former (Alms) ſignifying that which was given for the relief of the poor; the latter (*oblations*) can ſignifie nothing elſe but (according to the ſtyle of the ancient Church)

Church) this Bread and Wine presented to God, in a thankful remembrance of our food both dry and liquid (as *Justin Martyr* speaks) which he, the Creator of the world, hath made and given unto us. But above all we must be sure to offer our devoutest acknowledgments for that gift of gifts, the Son of God dying for us: without which thanksgiving, to speak the truth, we do not do that which Christ commanded, and so cannot hope for the blessing he hath promised. Hear S. *Chrysostom* (instead of all that treat of this matter) who excellently declares the manner and reason of Thanksgiving, in a Sermon of his upon the Eighth Chapter of S. *Matthew*. "A perpetu- "al memory, saith he, and "thanksgiving for a good "turn, is the best way that can be found, to se- "cure and preserve it to us. And therefore the "dreadful mysteries and full of Salvation, which "we celebrate in every assembly, are called the "*Eucharist*: because *they are a commemoration of* "*many benefits, and shew forth the principal piece* "*of divine Providence, and dispose us always to* "*give him thanks*. For if to be born of a Virgin "was a great wonder: what was it to be crucified, to shed his Blood for us, and to give him- "self to us for a Feast and a Spiritual banquet? "what shall we call this? where shall we place "it? we can do no less than give him thanks per- "petually. Let this precede both our words and "works: and let us give him thanks not only for "our own good things but for those of others. "For by this means we shall destroy envy, and "bind charity faster; and make it more genuine "and of a kindly nature. For a Man will not be able

Homil. 25. *in Matth. p.* 178. *Edit. Sav.*

" able to envy them any more, for whom he gives " thanks unto his Maſter. And therefore the " Prieſt, when this Sacrifice is in hand, bids us " *thank God for the whole world: for what is paſt,* " *and what is preſent, and for thoſe things that are to* " *come.* This ſets us free from the Earth and " tranſlates us to Heaven: and of Men makes us " Angels. For they making a Quire gave thanks " to God, for the good things he beſtowed on " us, ſaying, *Glory be to God in the higheſt, on earth* " *peace, good will towards men.* Thou wilt ſay " perhaps, what are they to us? they live not up- " on the earth, nor are Men like unto our ſelves. " It is all one for that; this ſignifies very much " to us. For we are taught hereby to love our " fellow-ſervants, ſo as to account their happineſs " to be our own. Let us do ſo then; giving " thanks perpetually for our own bleſſings, for " others; for little, for great: or rather there " are none little that come from God. And that I " may paſs by other things, which are more than " the ſand for multitude; what is there compara- " ble to this diſpenſation? For that only begotten " Son of his who was more precious to him than " all things beſides, hath he given for us enemies. " And not only given him; but after that gift, " ſet him before us on our Table: doing all things " himſelf for us: *both to give, and then to make us* " *thankful for his gifts.* For Mankind being ge- " nerally ungrateful, he undertakes throughout, " and doth all things for us himſelf. *And what he* " *did for the Jews, putting them in mind of his be-* " *neſits from* PLACES, *and* TIMES, *and* " FEASTS; *that he hath done here: from a kind* " *of Sacrifice, caſting us into a perpetual remem-* " *brance of the good he hath wrought for us:* None

" labours

" labours so much that we should be approved, and " great and ingenuous, as God who made us. " And therefore he doth us good oft-times even " against our will: and gives us many good things " which we know not of.

It is but reason then that *whatsoever we do in word or deed, we should do all in the name of our Lord Jesus Christ; giving thanks to God and the Father by him*, Coloss. 3. 17. which *Theodoret* refers to this business. *There being those*, saith he, *that required them to worship Angels, the Apostle enjoyns the contrary: that they should adorn their words and deeds with the memory of our Master Christ; and send up thanksgivings to God the Father by him, and not by Angels.* To him we should address all our Services, in a grateful remembrance of his love in Jesus: and, as our Communion Book excellently expresses it, *we should give him (as we are most bound en) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life.* But especially when we go to this holy Communion, we should *enter into his gates with thanksgiving and into his courts with praise:* we should *be thankful unto him and bless his name.* Saying, " *Great is the Lord*

Psal. 145. 3. " *and greatly to be praised: his great-*
" *ness is unsearchable. Great and mar-*
Revel. 15. 3. " *vellous are thy works, O Lord God*
" *Almighty, just and true are thy ways,*
Psal. 106. 2. " *thou King of Saints. Who can utter*
" *the mighty acts of the Lord? who can*
100. 3. " *shew forth all his praise? He made*
" *us, and not we our selves: we are his*
" *people and the sheep of his pasture.*

" *He*

" *He holdeth our ſouls in life, and keep-* 116. 8.
" *eth our eyes from tears, and our feet* 66. 9.
" *from falling. Thou, Lord, preſerveſt* 36. 6.
" *Man and beaſt. Thou giveſt food to*
" *all fleſh. The eyes of all wait on thee,* 145. 15,
" *and thou giveſt them their meat in* 16.
" *due ſeaſon. Thou openeſt thy hand*
" *and ſatisfieſt the deſire of every living*
" *thing. O magnifie the Lord with* 34. 3.
" *me, and let us exalt his name together.*
" *O give thanks unto the Lord, for he is*
" *good, and his mercy endureth for ever.* 136. 1, 2.
" *O give thanks unto the God of gods:* 23, 24.
" *for his mercy endureth for ever. Who*
" *remembred us in our low eſtate: for his mercy en-*
" *dureth for ever. And hath redeemed us from our*
" *enemies: for his mercy endureth for*
" *ever. I will praiſe thee with my* 138. 1.
" *whole heart: The high praiſes of God* 149. 6.
" *ſhall be in my mouth. Who hath raiſed* Rom. 8. 32.
" *up a mighty Salvation for us: and*
" *hath not ſpared his own Son, but de-*
" *livered him up for us all. Who hath* Heb. 9. 12.
" *obtained for us an eternal redemption:*
" *and given us all things that pertain* 2 Pet. 1. 3.
" *unto life and godlineſs, through the*
" *knowledge of him that hath called us*
" *by a glorious power. Bleſs the Lord,* Pſal. 103.
" *O my ſoul, and all that is within me* 1, &c.
" *bleſs his holy name. Bleſs the Lord,*
" *O my ſoul, and forget not all his benefits. Who for-*
" *giveth all thy iniquities: and healeth all thy diſ-*
" *eaſes. Who redeemeth thy life from deſtruction:*
" *and crowneth thee with loving kind-*
" *neſs and tender mercies. I will praiſe* Pſa. 111. 1.
" *the Lord with my whole heart, in*

" *the assembly of the upright and in the*
146. 2. " *Congregation. While I live will I*
" *praise the Lord: I will sing praises*
" *unto my God, while I have any be-*
145. 21. " *ing. My mouth shall speak the praise*
" *of the Lord: and let all flesh bless his*
" *holy name for ever and ever.*

Thus I am come to a conclusion of the second part of my Discourse, concerning the Nature, End, and Use of this Holy Sacrament. The sum of what hath been said is this. It is an holy Feast in commemoration of our Lord Christ, especially of his Death. In which we, for our part, make a solemn profession of his Religion; and tie our selves in the strictest Covenant to follow him unto the death, and to live in love and charity with all our Christian Brethren. And he, for his part, makes a representation of his dying love to us, and confirms the continuance of it; giving us pledges that he will make us heirs of all the blessings, which were the purchase of his Body broken and Blood shed for us. So that when the Minister gives the Bread and the Cup to us, we should think that Christ by him gives us tokens and assurances of his continued and everlasting love and kindness. And when we take, eat and drink that which he gives us, we should look upon it, as expressing our consent to continue his faithful Disciples, in hope of that eternal life, which God that cannot lie hath promised to us.

In short, the whole Action is the renewing of a Covenant between Christ and us. He by giving, we by receiving, engage our selves to perform our mutual promises. He his promises, of giving us pardon,

pardon, power to do well, and immortal bliſs. And we our promiſes of loving God with all our heart and ſoul and ſtrength: and our neighbour as our ſelves. All which we are to reflect upon, with the greateſt love to God and our Saviour; with thankſgiving, bleſſing, and praiſe; and with an humble confidence that it ſhall be to us, according to his Word.

To promote which ends I have concluded every particular Head of this Diſcourſe, with a brief Meditation, which may be uſed in this manner.

The *Firſt* of them may ſerve to excite our devout affections before we go to Church; or, when we have placed our ſelves conveniently, juſt before the Communion begin; or while the company are making their oblations to God. The *Second* will be proper immediately after the Conſecration, while the Miniſter is receiving himſelf, and giving the Communion to the other Miniſters that may be there preſent with him. The other *Six*, half of them may be uſed after we have received the Bread; and the other half after we have received the Cup. Or if any deſire a more compendious form of Devotion, wherein to lift up their Souls to God immediately after their receiving; they may reſerve thoſe till they retire from the Holy Table to their ſeats again: and in this manner addreſs themſelves to him juſt after the receiving of the Bread.

Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies and the God of all comfort: who according to his abundant mercy, hath 2 *Cor.* 1. 3.

1 *Pet.* 1. 3. *begotten us again unto a lively hope by the Reſurrection of Jeſus Chriſt from the*
Col. 1. 22. *dead. Who hath reconciled us in the*
13, 14. *body of his fleſh through death, to preſent us holy and unblameable and unreproveable in his ſight. Bleſſed be God who hath delivered us from the kingdom of darkneſs, and tranſlated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveneſs of our ſins. I love thee, O Lord, I love thee. I devote my ſelf moſt unfeignedly unto thee. I will ever cleave unto thee, and unto all my Brethren, with ſettled purpoſe of heart: Search me, O*
Pſal. 139. *God, and know my heart: try me and*
23, 24. *know my thoughts. See if there be any wicked way in me: & lead me in the way*
Pſal. 23. 4, *everlaſting. Yea, though I walk through*
6. *the valley of the ſhadow of death, I will fear no evil: for thou art with me. Thy power, and thy care of thy flock; they*
104. 33, *comfort me. Surely goodneſs and mercy*
34. *ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever. I will ſing unto the Lord as long as I live, I will ſing praiſe to my God, while I have my being. My meditation of him ſhall be ſweet: I will be glad in the Lord. And let all the people praiſe*
67. 3. *thee, O God, let all the people praiſe thee. O that men would praiſe the Lord for his goodneſs; and for his wonderful*
107. 21, *works to the children of men. Let them*
22. *ſacrifice the Sacrifices of thankſgiving, and declare his works with rejoycing.*
117. 2. *For his merciful kindneſs is ever more and more towards us, and his truth endureth for ever. Praiſe ye the Lord.*

Or

Or thus.

Lord, what is man that thou art ſo mindful of him, or the ſon of man that thou thus viſiteſt him! Thou haſt made him a little lower than the Angels, and crowned him with glory and with honour. Thou haſt given him dominion over the works of thy hands, and haſt put all things under his feet. Pſal. 8. 4, 5.

Many O Lord my God, are thy wonderful works which thou haſt done; and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: if I would declare and ſpeak of them they are more than can be numbred. Sacrifice and offering thou wouldeſt not: But a body haſt thou prepared for thy Son Jeſus; Who haſt done thy will, O God: and made himſelf an offering for ſin; and made us one body with himſelf. Bleſſing, and honour, and glory, and power, be unto thee O Lord God Almighty; and unto thy Son for ever and ever. I offer up my ſelf intirely both Soul and Body, unto thee. I conſecrate myſelf here moſt faithfully to thy Service. I delight to do thy will, O my God: yea, thy law is within my heart. Withhold not thy tender mercies from me, O Lord: let thy loving kindneſs and thy truth continually preſerve me. Unite my heart to fear thy name. Fill me with all thy fulneſs, O God: and above all things with fervent charity. This I pray, that my love may abound yet more and more in knowledge and in all judgment; that I may approve things that are excellent; that I may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, Pſal. 40. 5. Heb. 10. 5. Pſal. 40. 8, 11. Phil. 1. 9, 10, 11.

which are by Jesus Christ unto thy glory and praise. I am thine; save me. Multiply grace, mercy and peace upon me unto eternal life. For

Psal. 68. ult. *it is thou O God, that givest strength and power unto thy people. Blessed be God.*

Immediately after the receiving of the Cup, they may lift up their hearts and say,

Blessed be the God and Father of our

Ephes. 1. 3, 7, 8. *Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and*

Psal. 104. 24, &c. *prudence. O Lord, how manifold are thy works! in wisdom hast thou made them all. The earth is full of thy riches: and so is the great and wide sea, wherein are creatures innumerable. These wait all upon thee: that thou mayest give them their meat in due season. Thou openest thine hand, and they are filled*

1 Cor. 2. 9, 10. *with Good. But eye had not seen, nor ear heard, neither did enter into the heart of man, the things which thou hadst prepared for them that love thee:*

Ephes. 3. 5, 11. *and hast now revealed to thy holy Apostles and Prophets by the Spirit; according to thy eternal purpose in Christ Jesus our Lord. Who for us men and for our Salvation, came down from Heaven; and*

1 Joh. 3. 8. *was manifested in flesh to destroy the works of the devil; and dyed for our*

Rom. 4. 25. *sins; rose again for our justification; ascended*

aſcended up on high to give gifts unto men; and is at the right hand of God to make interceſſion for us; Angels, authorities, and powers being made ſubject unto him; and ſent forth to miniſter for them who ſhall be Heirs of Salvation. O the unſearchable riches of Chriſt! in whom are hid all the treaſures of wiſdom and knowledge. I ſubmit my ſelf unto thee, O thou Prince of life, and Lord of glory: unto thee I will live henceforth; and not unto my ſelf: and if for thee I muſt die; the will of my Lord be done. Thy favour is better than life: in thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore. Lord, increaſe my faith; ſtrengthen my hope; raiſe my love to a greater height; and make patience to have its perfect work: that I may not love my life unto the death. But the tryal of my faith, though it be tried by fire, may be found unto praiſe, and honour, and glory at the appearing. And O that our hearts may be comforted, being knit together in love! that we may be ever kind, tender-hearted, forgiving one another, as thou, O God, for Chriſt's ſake haſt forgiven us. That ſo, with united minds and affections, we may be ſtill praiſing thee and ſaying; Bleſſed be the Lord of Heaven and Earth, who only doth wonderous things. And bleſſed be his glorious name for ever, and let the whole earth be filled with his glory; Amen, and Amen.

Ephes. 4. 8. *Heb.* 7. 25. 1 *Pet.* 3. *ult.* *Heb.* 1. *ult.* *Ephes.* 3. 8. *Col.* 2. 3. *Pſal.* 16. *ult.* *Luk.* 17. 5. *Revel.* 12. 11. 1 *Pet.* 1. 7. *Coloſ.* 2. 2 *Ephes.* 4. *ult.* *Pſal.* 72. 18, 19.

Or thus.

Eph. 3. 18, 19. *O the breadth, and length, and depth, and height! O the love of Christ Jesus our Lord, which passes knowledge!*

Phil. 2. 7, 8. *who made himself of no reputation, but took upon him the form of a Servant: and humbling himself, became obedient unto death, even the death of the cross, for us miserable sinners. Worthy is the Lamb that was*

Revel. 5. 12. *slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. For he hath washed us from our sins in his blood, and*

Revel. 1. 5, 6. *hath made us Kings and Priests unto God; to offer up spiritual Sacrifices acceptable to God by Christ Jesus. Behold, O Lord, an heart that offers up it self unto thee, in love unfeigned. I absolutely resign my will to thy holy will and pleasure. Not my will, but thy will be done. And praised be God who hath made a new covenant with us in the blood of Jesus: who*

1 *Pet.* 2. 5.

Colos. 1. 20. *hath by him reconciled all things to himself, both in heaven and in earth: and hath now renewed unto us the assurance of his continued love. Unto thee, O God, do we*

Psal. 75. 1. *give thanks: unto thee do we give thanks: for that thou art near unto us, thy wondrous works declare. The*

Psal. 20. 3, 4. *Lord remember all our offerings, and accept our Sacrifices. Grant us according to our hearts desire, and fulfil*

Colos. 1. 9, 10, 11. *all our petitions. That we may be filled with the knowledge of his will, in all wisdom*

wisdom and Spiritual understanding: and may walk worthy of him unto all pleasing, being fruitful in every good work, and increasing in knowledge: strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks continually to the Father of mercies, who hath made us meet to be partakers of the inheritance of the Saints in light. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. And let all the people say, Amen.

1 *Tim.* 1. 17. *Psal.* 106. *ult.*

Some perhaps may still desire a more compendious form of address to God our Saviour, immediately after they have communicated: for whose sake I shall add these two following. As soon as the Minister hath pronounced those words, *Feed on him in thy heart by Faith with thanksgiving*, they may say,

I believe, O blessed Jesus, that thou art the Lord of Heaven and Earth; the Prince of life, and the King of glory. I most heartily thank thee, that thou wast pleased to stoop so low, as to visit us poor dust and ashes, yea, vile and miserable sinners. Blessed be thy goodness which moved thee to do a great deal more: to humble thy self to the death, even the death of the cross, that we might be lifted up to immortal life. I devote my self everlastingly to thy love and obedience. I consent to all thy holy Gospel: desiring that all the dwellers upon earth would praise and serve thee. Let all Nations come and worship before thee.

Let all generations call thee bleſſed: and ſhew forth thy dying love, while the Sun and Moon endure: to the glory of God the Father. Amen, Amen.

At the giving of the Cup, let them attend to thoſe words; *Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful:* and ſay,

I do remember with all thankfulneſs, thy moſt marvellous love, O my gracious Lord and Saviour: and the remembrance of it is dearer to me, than the poſſeſſion of thouſands of gold and ſilver. I will never forget thy merciful kindneſs, which is ſo great towards us: but be always ſhewing forth thy praiſe; and giving thanks to the Father of mercies, who hath raiſed up ſuch a mighty ſalvation for us. Bleſſed, for ever bleſſed be his incomprehenſible love which gave his only begotten Son to die for us, that we might live through him! Henceforth I will not live to my ſelf, but unto him that died for me. Behold, and accept, O God, an heart that entirely vows it ſelf unto thee; and delights to do thy will. Preſerve me unchangeably in thy love, and in unfeigned love to all my Brethren. Let thy mercy, O Lord, be upon me, according as my hope is in thee. Amen.

But when you have eaſed your hearts a little in theſe expreſſions of faith, love and grateful remembrance of our Saviour's kindneſs: you will ſtill

ſtill find room for more devout effuſions of your ſouls in ſome holy paſſion or other while you are at this Feaſt. Either before or after you have been at the Table of the Lord (while the reſt of the company is communicating) there will be time to entertain your ſelves with ſundry pious thoughts and meditations; which I ſhall briefly ſuggeſt unto you in the next part of this Treatiſe; that now follows. The intention of which, I told you in the beginning, ſhould be to inſtruct you in a plain and eaſie method; how to partake of this holy food with the greater fruit and delight alſo.

PART

PART III.

Containing a familiar way of disposing our selves to Communicate with Profit and Pleasure.

HAVING shewed you what is the Nature and Use of this Feast; you will expect, perhaps, that I should tell you, who are the persons whom our Lord invites and calls unto it. Which is a question so easie to be resolved, from what hath been said, that I have assigned no part of this Discourse, for the discussing of it. *If you are baptized into the name of the Lord Jesus, and seriously believe his Religion; if you take upon your selves to make good that Promise, Vow and Covenant which was made in your name, when you were baptized; if you understand the ends of this holy Communion (which I have named) and are willing and desirous to perform them, if you lie not under the censures of the Church for any violation of those sacred vows, which you have made to our Saviour:* You are the persons whose company he waits for, and would gladly see at his Table. Nay, he will take it ill, and account it a neglect of him and of your duty, a breach of your promise to obey all his holy Commands; if you accept not of his kindness in inviting you thither: because this is one of his Commands, as I have proved, that you should do this in remembrance of him. Do not entangle your selves therefore in endless doubts and scru-

ples

ples about the qualifications that are required in thoſe that come to this Supper of the Lord: but only examine your hearts by this plain and certain rule. "Do you believe the Goſpel of Jeſus "Chriſt to be the truth of God? Do you conſent "to be governed by his Laws? Do you remem- "ber, and will you ſtand to the Vow that was "made in your name, when you were baptized? "Are you deſirous to renew that Covenant, in "the manner that I have deſcribed? Do you va- "lue his favour and grace declared in his precious "Promiſes above all earthly things? Would you "partake of this holy Communion, that you may "Commemorate your Saviour's dying love; that "you may own and acknowledge him to be your "Lord, that you may devote and unite your hearts "unto him in ſtricter friendſhip; that you may "bind your ſelf in the bond of peace to all your "brethren; and that you may receive more of "his grace and greater aſſurance of his love, as "the moſt invaluable bleſſing? Then lay aſide all "your fears, and humbly approach unto him; to "render him the Sacrifice of praiſe and thankſgi- "ving: and to receive freſh tokens and pledges "of his unchangeable good will and affections to "you. I ſhall make no more words of this mat- ter: but only add, that you may know ſufficient- ly by the invitation which the Miniſter makes to you at the Communion, in Chriſt's name (accord- ing to the order of our Church) who are perſons qualified for this Feaſt. And it is expreſſed in ſuch plain and pregnant words, that better cannot be deviſed for your direction and ſatisfaction. They are theſe.

Ye that do truly and earneſtly repent you of your ſins,

ſins, and are in love and charity with your neighbours; and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy Sacrament to your comfort.

Which that you may be able to do, I ſhall now proceed (according to the method I have propounded) in my endeavours to put you into ſuch a temper of mind, when you are at this holy Sacrament; that you may perform all that which hath been ſaid, with more eaſe and edification alſo to your ſelves. And that I may the better raiſe thoſe affections in you, which are ſuitable to this action; it will not be amiſs to remember you a little of the excellency and dignity of the Feaſt to which you are invited.

To make a true Feaſt, theſe four things (in the opinion of the moſt learned of all the ancient Romans) muſt conſpire and meet together. *Choſen and ſelect perſons*; a *choice and delicate place*; a *choice time and ſeaſon*, and *choice proviſion*; proportionable to the quality both of him that makes it, and of thoſe that are invited to it. Now in all theſe regards, if we reflect a while on them, this Supper of the Lord which he makes for us, will be found to be incomparably beyond the nobleſt entertainment which the world ever ſaw.

Varro, *lectis viris*; *lecto loco*; *lecto tempore*, *lecto apparatu.*

For as concerning the perſons that here meet together, they are our bleſſed Lord, the Maſter of the Feaſt, and thoſe *that believe on his Name:*

to

to whom he hath given the right, or privilege, to become the Sons of God, John 1. 12. A company of ſouls that are larger than the world; *Heirs of a Kingdom; rich in faith*; as full as they can hold of love and charity towards each other, and towards all men. So that there cannot be either more honourable or more ſweet ſociety found under Heaven.

Then for the place, you ſee it is prepared in the Houſe of God: where we *give unto the Lord the glory due unto his name; and ſhew forth his ſalvation from day to day:* where we *pay our vows unto him in the preſence of all his people; and make a joyful noiſe unto him by ſinging of his praiſes*: where the Angels (as I may ſay) are waiters; and the Heavenly Hoſt are glad to attend upon us: according to thoſe words of the Apoſtle (in that very chapter where he treats of this Sacrament, 1 *Cor.* 11. 10.) *the woman ought to have a covering on her head becauſe of the Angels.*

As for the time, you ſee likewiſe it is commonly the *Lords-day*: on the day when he roſe from the dead, when he trampled under his feet the great enemy of mankind; when the Angels not ſo gliſtering as he, brought news that he had accompliſhed our redemption; when the Hoſt of Heaven was at a gaze to ſee mortal man made immortal, and reſtored to the ſtate of Paradiſe again: when we have nothing elſe to do but to reſt and rejoyce; to *declare the works of the Lord; to give thanks unto his holy name, and triumph in his praiſe.*

And laſtly, for the proviſion it ſelf, I have told

told you already what it is: the Body and Bloud of the Lord of life: Bread that excels the Angels food: a cup of bleſſing, of which thoſe Sons of glory never taſted. To theſe our Lord calls us; nay, beſeeches and intreats us to come: that we may feaſt our ſelves on his ſacrifice of himſelf; and be filled with his love; and ſatisfie our ſelves with his joys, and everlaſting conſolation.

Now what ſoul is there that can be willing to loſe his ſhare in ſuch divine food? that would be ſhut out from ſuch ſociety, or abſent from ſuch a place; or deſire to ſpend his day better than in near communion with our Lord? Either men do not believe theſe things, or they do not reflect on them, and lay them to their hearts: for otherwiſe there is none that reads this writing, but will be moved to make one at this holy Feaſt. But then as you cannot chuſe, if you ſeriouſly conſider, but judge it very deſirable to be admitted to it: ſo you cannot but think in what manner it becomes you to be adorned, and how you ſhould behave your ſelves in ſo great a preſence. If a mean Subject ſhould receive a meſſage from his Prince, to come and bear him company at his own Table; would he not wonder and be aſtoniſht at the favour? would it not buſie every thought in his heart to know the cauſe? and would he not lay aſide all other imployment, that he might prepare himſelf to appear there after a decent and ſeemly faſhion? He could not be ſo ſtupid as not to ſtudy to form himſelf to a comely behaviour: and to learn to comport himſelf with all the reverence and fear, the caution and circumſpection, that his ſoul could poſſibly be maſter of. No marvel then if we ſee good Chriſtians ſo curious and exact, ſo diligent and laborious,

ous, to understand the meaning of our Lord in this invitation; to dress up their souls in the best manner they are able when they go to his Table, and to suite their behaviour to the height of the solemnity: since to approach unto Majesty on such an occasion, with negligent thoughts and after a careless fashion; is to slight both the greatness and the grace of him, who grants us the honour of his Society. To gratifie therefore the pious desires and endeavours that are in any souls, to render themselves fit company for our blessed Lord at this Feast; I shall spend a few pages of this Book, in directing them how to demean themselves before him, and dispose their hearts to enjoy most sweet and fruitful communion with him.

And that I may make my discourse more easie and affectionate withal; I shall take the rise of it from one of those things just now named. Much of the contentment of a true Feast, consists in apt and good discourse; according to the old saying, *A supper without discourse, is a Crib and not a Table**. And therefore the old Roman, I mention'd, gives this description of the chosen persons, of whom he would have his Guests consist; that they should be such as know how to speak in a decent manner: and are *neither talkative, nor altogether dumb* ‖. Our Lord then making a Feast here for us, and presenting himself unto us in this broken Bread, and Wine poured forth: we are not to look on these as dumb signs; but as things that speak most signifi-

* Δεῖπνον ἄνευ λόγου φάτνη, ἢ Λεῖπνον.

‖ *Nec loquaces, nec omnino muti.*

ſignificantly and diſtinctly to us. Though we hear never a word with our ears, yet our minds are to conceive, when Chriſt crucified is ſet thus before our eyes, that we hear him diſcourſing to us of his Love; of the ends of his death; of all the great bleſſings that he hath bought for us; and of all thoſe things which he juſtly expects from them that profeſs themſelves his Diſciples. And accordingly it becomes us, to make ſuch replies unto him, and to anſwer in our hearts with ſuch expreſſions of our affection: as may ſhew that we underſtand, and are very ſenſible what he ſays unto us. Of both theſe I ſhall treat a little: leaving it to every mans own devotion, to inlarge them, as he ſees occaſion, in his private Meditations.

I. *Firſt* then, when you ſee theſe ſymbols of Chriſts Body and Blood, think that you behold the crucified Jeſus repreſented to you; that you ſtand in his ſight, and are in his company, yea, and hear him ſpeaking graciouſly to you, and calling you by the name of his choſen Gueſts, his dear Friends. And beloved Brethren, into what a trance would it caſt you, if you really ſaw the Lord of life and glory, and heard him thus ſaluting you? How ready would you be to fall into a ſwoon of love and joy, at the very mention of theſe few words; *My Brethren?* And yet for ſuch he eſteems us, ſaying, *I will declare thy name among my Brethren*, *Heb.* 2. 12. And ſo he called his Diſciples after he aroſe from the dead, ſaying, *Go tell my Brethren that I go into* Galilee, *and there they ſhall ſee me*, *Matth.* 28. 10. And again, *Go to my Brethren and ſay unto them; I aſcend to my Father*

and

and your Father, to my God and your God, John 20 17. And we may well conceive that in ſuch terms of grace he receives us at this holy Feaſt: and make account we hear him ſay; "My Brethren, "I ſent my Miniſters to call you to my Houſe and "bid you to my Table, which here you ſee ſpread "for you. It is well done that you are come; "and I take it kindly to ſee you here. The rea- "ſon of my invitation is, that I may remember "you of my love, and that you may ſhew your "ſelves my Friends by a joyful commemoration "thereof. I have no other end in ſending for "you, but to make you more ſenſible of your "happineſs; and to lay obligations on you, by "doing my will, to continue in it, and likewiſe "to impart unto you new tokens of my love: the "very greateſt pledges that I can beſtow on you, "to aſſure you that I will be your eternal friend. "You may think perhaps, that this is but a little "Bread and Wine which here you ſee before "you; and that it is but poor cheer which I have "provided for you: but open the eyes of your "mind; remember and believe what I have taught "you: and you will ſee that this is my Body "which was broken for you, and this is my Blood "which was ſhed for you: and on theſe I would "now have you feaſt together. Behold here, "how the Spear pierced my Side. See the hole "which was made by the Lance when it run to "my very Heart. Do you not diſcern how my "Hands were wounded; how my Feet were "bored, when I was nailed to the Croſs for you? "How deſpitefully was I uſed! how cruelly was "I martyred and tormented! beſides all the "mockeries and abuſes, the ſhame and reproach, "the Agony and bloody Sweat which I endured

to

" to do you ſervice. Did I not love you, think you,
" when I ſuffered thus for you? Can you chuſe
" but read the greatneſs of my affection, which
" is writ in my moſt precious Blood? Can you
" doubt that you are dear unto me, whom I have
" purchaſed at ſo high a rate? Let theſe Wounds
" ſpeak for me, and tell you what a paſſion I
" was in for your ſake. Look into them; and
" ſee what a vehement deſire I had to accompliſh
" your ſalvation. What ſorrow was there ever
" like unto my ſorrow? or what love was there
" ever like unto my love? This broken Bread,
" and this Wine poured out, tells you that I have
" died once for you already: and I am now come by
" giving them to you to let you know that I do not
" repent me of it; but if it were needful, I would
" die for you the ſecond time. What greater aſ-
" ſurance can your heart wiſh of my love, than
" this which I now offer you? What more would
" you have me do, to teſtifie that my heart is ſtill
" towards you, and that I will be ever mindful of
" you? *As the father hath loved me, ſo I*
" *have loved you:* and all that I deſire of
" you, is that you would *conti-*
" *nue in my love. If you keep my* *John* 15. 9, 10,
" *Commandments you ſhall abide* 14.
" *in my love: even as I have kept*
" *my Fathers Commandment and abide in his love.*
" This is the token I would have of your kindneſs
" to me. *Ye are my friends, if you do whatſoever I*
" *command you.* Nothing elſe do I requeſt of you,
" but that you would not hurt your ſelves by ſin-
" ning againſt my love: that you would hence-
" forth live unto me, who died for you. Come I
" beſeech you now, and aſſure me, that you love
" me; renew your Covenant of friendſhip with
" me,

"me, by taking, eating and drinking this that I "give you; plight me your faith that you will be "ever true unto me. And then I will be your se- "curity againſt the curſe and the condemnation "which you dread; I will undertake for you, that "all your ſins ſhall be pardoned; Nay, I will "preſent you fair and beautiful before my Father, "as if you had been always innocent. Take my "word for it, that I will deliver you from the "wrath to come, and give you the bleſſing of e- "ternal life. If you doubt at all of it; come hi- "ther, take this Bread and drink this Cup: as "ſure as you now receive theſe, your ſins ſhall be "blotted out, and never remembred in the great "day of Judgment. By theſe tokens I give you an "intereſt in my death and ſufferings. I oblige my "ſelf by theſe ſenſible ſigns to perform all my "Promiſes. I ſeal to you that gracious Cove- "nant which was made in my Blood. As cer- "tainly as I died, I aſſure you that you ſhall live "for ever. Only, as I ſaid, do not deny me your "hearty love. Grant me this ſmall requeſt, to "correſpond with me in ſincere affection. And "by eating and drinking here at my Table, tie "your ſelves to be my faithful ſervants. Then I "allow you to begin now the joys of Heaven. "Nay, I require you to rejoyce in my ſalvation; "to comfort your ſelves in my Promiſes; to ſo- "lace your ſouls in the hope of my glory, and to "ſing the Song of Angels, which ſhall end and be "compleated in eternal Hallelujahs. *Praiſe ye the* "*Lord.*

It is no dream and mere imagination, I aſſure you Chriſtian Readers, no vain fancy that you entertain your ſelves withal; if you conceive our Lord

Lord thus diſcourſing to you at his Table. For all this is, in effect, pronounced by the Bread and Wine which repreſent his precious Body and Blood. When they are broken and poured out before your eyes, and offered to you to eat and drink in commemoration of his death; they report unto you his great love, and declare the agonies and pains which he indured; and give you aſſurance, by authority from him, that he will never ceaſe to bleſs you and do you good. And therefore you cannot better affect your hearts and raiſe your devotion to him, in my opinion, than by expounding their meaning to your ſelves, and thinking you hear him uttering by them ſuch words unto you, as I have now mentioned.

II. And will it be poſſible then that you ſhould be altogether ſilent, and anſwer never a word unto him? Can you find nothing to return to ſo kind and gracious a Declaration of the bowels of his mercy towards you? Or will it be hard to tell him your heart, who hath ſo freely opened his unto you? No man ſure can be mute, unleſs he be aſtoniſht and ſtruck dumb at the power and mightineſs of his incomprehenſible charity. This may indeed juſtly ſtrike us all with the greateſt admiration, and hold us a while in wondring thoughts, that we ſhould be thus beloved of God. It will well become us to be amazed and loſt in our thoughts; to be unable to do any thing at the firſt hearing of all theſe things, but only marvel that he ſhould be ſo kind to ſuch wretched ſinners. We cannot begin this action better, than in a ſoul full of thoughts not to be expreſſed; in a ſilent Admiration that the God of Heaven ſhould thus graci-

graciously visit us; manifesting himself in our flesh, giving his Son to die for us, and inventing so many ways to make us rest assured of his love towards us.

But when you have recovered your selves out of this passion; how many other shall you feel strugling in your souls, which shall first present themselves unto him? Do but stay and pause a while, upon every part of the fore-going words; and you will find all sorts of resentments in your heart: which you may cast into this order, and thus address your Reply unto him.

I. You may be very much ashamed that you should give him so great trouble and put him to such pains; First to die, and then to find out so many ways to remember you of his death, and perswade you of his never-dying Love. You may say to him in your heart; 'O my Lord, I 'blush to see my soul so foul, that nothing less 'than thy precious Blood would serve to wash and 'cleanse it. I am confounded to see thee in such a 'case, for us who cared not how vile and base and 'miserable we were. What have we done, that 'we should bring thee to a Cross? O what wretches 'were we, that we should understand the love of 'God no better, than to stand in need of such 'an instance of it! with what confidence can we 'behold thee thus battered and bruised; thus 'wounded and bloody; thus full of pain and anguish 'as thou representest thy self unto us? I am a-'shamed to think that we have exposed thee to 'such ignominy and shame. I am grieved at the 'heart, that we have made thee a man of sorrows. 'And our infidelity. O how great is it! that after 'thou

'thou waſt pleaſed to endure all this for us, we 'ſhould ſtand in need of ſuch frequent remon- 'ſtrances of it: and be in danger to forget thee or 'diſtruſt thee; unleſs thou didſt continually thus 'preſent thy ſelf unto us, and aſſure us of thy 'good will towards us. O my Lord, how ſhall I 'preſent my ſelf before thee! who am one of 'thoſe that have occaſioned all this care and pain; 'this agony and paſſion; this ſweat and this blood. 'I ſigh to remember the many groans, which we 'have made thy heart ake withal. It wounds 'my ears to hear thoſe words, *My God, My God 'why haſt thou forſaken me.* I am ready to ask thy 'pardon, even that thou art come, at ſuch a rate 'to pardon us. It is too much, too much, but 'that thou art love it ſelf, to ſpend all this love 'and kindneſs upon ſuch inſenſible and ungrate- 'ful ſinners.

Thus having begun to make your addreſſes to him, you may proceed in the ſecond place,

II. Humbly to acknowledge your unworthineſs to be Gueſts to ſo great a Perſon as he is. Though we cannot, if we underſtand the nature of this Feaſt, but come with as thirſty a deſire to it, as the chaſed Hart to the ſtreams of water; with as hungry an appetite as a poor man to a full Table, or a covetous man to an heap of gold: yet ſtill we muſt remember that we are but beggars, and thoſe deſires muſt be temper'd with much modeſty, lowlineſs and humility of Spirit. Though our Lord ſay to us as *David* to *Mephibſheth* (*2 Sam. 9. 7.*) *Thou ſhalt eat bread at my table continually*; 'thou ſhalt always feaſt with me: yet it 'becomes us to bow down our ſelves, and ſay as

'he there did; *What is thy servant that thou shouldst 'look upon such a dead dog as I am?* It is too high 'a favour to sup with thee: since I am not worthy 'to pick up the crums that fall from thy Table. The 'least offal of thy common mercies is too good 'for me; how shall I dare to approach to this 'fulness of heavenly blessings to which thou invi-'test me? I have sinned, I have sinned; and am 'not worthy to be called thy son, or to bear thee 'company. In my very best attire I am so ragged, 'that I am ashamed to see my self; and therefore 'how shall I appear before thee? O my Lord, I 'come merely in obedience to thy call. I should 'not have presumed to appear in thy presence, 'but that thou hast bidden me; and been afraid 'to be seen in this condition, but that I was more 'afraid not to be seen here at all. My comfort 'is, that thou wilt not be angry with us when we 'obey thee; nor be offended that we shew our 'selves ready to execute thy Commands. And here

III. You may call to remembrance those sins which are the causes of your fear, and brought our Saviour to his Cross. Excite in your heart an unfeigned sorrow and grief that he hath been so affronted and wrong'd by you and all the world. Declare freely the sense of your heart to him, and let him know by an humble and ingenuous confession how the case stands with you. Say to him, 'O my Lord, thou dost but call to mind by this 'remembrance of thy dying for us, the foulness 'and pollution of all mankind. All our iniquities 'stare me in the face, as the people gazed and 'stared on thee. I see our deformities, by seeing 'thee thus vilely and despitefully used. It was

'our

'our covetouſneſs that ſtript thee naked. Our 'pride that crown'd thee with thorns. Our in-'temperance that gave thee gall and vinegar to 'drink. Our contempt of Religion that put upon 'thee all thoſe ſcoffs and taunts. Our coldneſs 'in devotion, which put thee into that agony and 'ſweat. Our want of love to God, that made 'thee hated and rejected of men. I ſee as in a 'glaſs, now that I look upon thy Blood, the abo-'minable ſtate of ſinful men: which never ſeem-'ed ſo foul as now. How ſhall one of that wick-'ed race be bold to look up unto thee: eſpecial-'ly ſince that I have known thy love, I have ſo 'little valued it; and ſinned 'even againſt thy precious 'Blood *? Canſt thou endure 'to enter into familiarity with 'ſuch a ſoul as this, that here 'preſents it ſelf unto thee? 'May I hope to be admitted into thy holy fellow-'ſhip and to dwell with thee? I abhor, I loath, 'I am weary of my ſelf; deſiring nothing more 'than to be made like to thee: in purity and ho-'lineſs, in truth and juſtice, in love and charity, 'in lowlineſs and humility, in meekneſs and pa-'tience, in compaſſion and forgiveneſs, in intire 'reſignation to the will of God. From hence

* Here you may remember your particular offences.

IV. Proceed to ſtir up in your ſelves the great-eſt hatred againſt your ſins, and all the wicked-neſs that hath overſpread the world. Which no-thing can ſo effectually demonſtrate to be odious and intolerable as this: that it hath made the nature of man capable to act ſuch a villany, as to put to death, after a moſt ſhameful manner, the moſt innocent and harmleſs, nay, the moſt loving

and kind, the moſt obliging and charitable Perſon that ever was. Continue your addreſſes to him, and repreſent your extreameſt deteſtation of that covetouſneſs and worldly mindedneſs, that pride and vain glory, that ambition and love of the praiſe of men, that envy and ill will, that wrath and bitterneſs of ſpirit, that hypocriſie and partiality, which betrayed and killed him the Prince of life. Shew him how much you abhor theſe and all that is evil: reſolving to cleave to that which is good. 'Deſtroy O Lord, may you ſay, 'all theſe thine enemies and root them perfectly 'out of my heart. Pierce through all theſe evil 'affections, by a ſtroke from thy Croſs and Paſſion. 'I have brought them to be ſlain by thine hand, 'for they are too ſtrong for mine. If there be 'any life remaining in them; O that they may be 'quite mortified, and never able to ſtir any more. 'They are offenſive to me, as well as unto thee. 'Would I might never ſee them more, but cru-'cified and dead. Would I might never behold 'them, unleſs it be drowned in thy Blood. And 'then

V. Excite in your heart the mightieſt ſenſe of his love: which as it is never to be forgotten; ſo here it is more particularly to be pondered and affectionately commemorated. You may ſay to him; 'O my Lord, what manner of love is this, where-'with thour haſt loved us; that we ſhould be cal-'led the Sons of God! How great was thy good-'neſs which brought thee down from Heaven; and 'made thee one of us! And was it not enough 'that thou ſhouldeſt come to dwell among us 'in the likeneſs of ſinful fleſh: but thou wouldeſt 'alſo lay down thy life for us? Would nothing

'ſerve

'ſerve to teſtifie the height of thy affection to us:
'unleſs thou ſufferedſt the death of the Croſs to
'redeem us? O Love! O the infinite riches of
'thy Grace! For a Friend one might be content to
'die: but what ſhould make thee ſo in love with
'enemies? with the very worſt of enemies, with
'Idolaters? with us Gentiles who were without
'God in the world? Yea, with us, who now that
'we know the greatneſs of thy love, have ſo little
'or no love to thee? What am I, O Lord, that
'thou ſhouldſt command me to love thee? Nay,
'ſhouldſt take ſuch a courſe to deſerve my love?
'What am I to thee, that thou ſhouldſt ſo much
'deſire me? and now thus graciouſly viſit me,
'and come to entertain me! What made thee be-
'ing in Heaven with them, who know ſo well
'how to love and ſerve thee; deſcend to us who
'know ſo ill how to do either? Couldſt thou not
'be ſatisfied unleſs we enjoy thee? nor be con-
'tented to be without us, who have ſuch low
'thoughts of thee and of thy love? Is it poſſible
'that thou ſhouldſt ſtill continue it to ſuch ill-na-
'tur'd and inſenſible wretches? Art thou ſtill de-
'ſirous of our friendſhip? and come to give us new
'aſſurances of thy grace, by making us partakers of
'thy Body and Blood? O how precious are thy
'thoughts to us! How great is the ſum of them!
'I can do no leſs, moſt bleſſed Saviour, than ſet
'my ſoul wide open to thee; and accept thy kind-
'neſs with the moſt inlarged affection of my heart.
'How glad ſhould I be, if it were a thouſand times
'larger, to correſpond with ſuch a love! How
'happy ſhould I think my ſelf, if I could think
'of nothing, and delight in nothing but only
'thee! O that a perfect image of thee, in all di-
'vine vertues, may be formed in me; and be ever

'dearer to me than life it ſelf! that *I may live no*
'*longer, but thou*, O bleſſed Jeſus, *mayeſt live in me,*
'*And the life which I now live in the fleſh, I may*
'*live by the faith of thee, the Son of God: who*
'*lovedſt me, and gaveſt thy ſelf for me, Gal.* 2. 20.
And then

VI. Feeling the flames of his love in your heart, it will be a fit time to offer up your ſelf intirely in the greateſt devotion to his Service. Pray him to accept of a poor Sacrifice now at your hands. Though it be worth nothing at all; yet entreat him to receive it, ſince it is the oblation of the heartieſt affection to him.

1 *John* 4. 16. Say to him, 'O ſweet Saviour, *I*
'*have known and believed the love*
'*that thou haſt to us.* I ſee here the exceſſive
'greatneſs of thy dying love. No heart is able to
'hide it ſelf from the heat thereof. One cannot
'come near it; and not be made like the whole
'burnt-offerings to the Lord. Never was any thing
'bought ſo dearly as this ſinful ſoul. Never was
'ſo great a price paid for any Creature, as thou
'haſt laid down for my ſake. If I were as big as
'the higheſt Angel, I ſhould be an oblation too
'little for thee. The flames of thoſe heavenly
'fires, are not ſtrong enough wherewith to offer
'to thee. But that I may be juſt (for it is no
'more) I humbly lay my ſelf here at thy Altar;
'and preſent thee with all I have. I Sacrifice
'ſoul and body, without any reſerves, to thy holy
'will and pleaſure: though I muſt be beholden to
'thy great love, and not my own, to procure ac-
'ceptance for me. I know how vile and unwor-
'thy I am, that thou ſhouldſt have any reſpect to
'my oblation. All that I can ſay, is, that I offer

'my

" my ſelf for this end, that I may be made better:
" and ſo have every day more and more to return
" unto thee.

VII. For that purpoſe, ingage your ſelves in a Covenant to him, that you will never rob him any more of that, which you have ſo ſolemnly offered to him, " I look, O Lord, (may you ſay)
" upon my ſelf, as an holy and devoted thing. I
" have conſecrated my ſelf to thy ſervice, and ſo
" I will ever remain. Never will I be ſo ſacrile-
" gious as to employ my ſelf to any other uſes,
" but only thine. Thou haſt been pleaſed to
" make me thy Temple: and therefore I will not
" willingly ſuffer thy holy place to be defiled. I
" am ſealed to thy ſelf and have thy mark upon
" me. I will never conſent my ſoul ſhould be bro-
" ken up by any temptation, and ſtoln away from
" thee. I promiſe thee my faithful obedience. I
" bind my ſelf by theſe preſents in a firm and e-
" verlaſting tye of duty to thee.
" *I am not my own: but bought* 1 *Cor.* 6. 20.
" *with a price. Therfore will I*
" *glorifie God in my body and in my ſpirit*, which
" are Gods. *I will love the Lord my God with all*
" *my mind, and with all my heart, and with all my*
" *ſoul, and all my ſtrength. And my Neighbour as my*
" *ſelf.* And then

VIII. Humbly beg leave of him, that you may believe in his Name for the remiſſion of ſin. Continue to ſay to him: " Since thou haſt ſo graci-
" ouſly died for me; ſince thou haſt invited me
" hither to repreſent thy death and ſufferings to
" me, and aſſure me of thy love; ſince thou haſt
" bidden me to commemorate it at this holy Feaſt;

"be not angry if I call thee, *my Lord, and God.*
"Suffer me to claim an intereſt in the Merits of
"thy precious Blood, which was ſhed to be a
"propitiation for the ſins of the whole world.
"Look on me, O thou that ſitteſt at the right
"hand of God, with the favour thou beareſt to
"thy people. Joyn thy powerful interceſſion
"with my humble ſuits to the Father of mercies,
"that for thy ſake I may be accepted with him.
"I believe *thou appeareſt in the preſence of God for us:*
"and as we ſhew forth thy Sacrifice of thy ſelf
"here on earth, preſenteſt it in the moſt high
"and holy place, before the Mercy-ſeat. Bleſs
"me, O Lord, from that Throne of thy Glory:
"and raiſe up ſuch a holy hope in thee; as if I
"heard that voice ſounding from thence, *I am*
"*thy Salvation.* And here

IX. Beg of him his mighty Grace to confirm you in your reſolution: that ſo you may alway maintain in your Soul this hope of his pardoning Love. "Since thou, O Lord, (may you ſay to
"him) art ſo forward to do us good, to beſtow
"thy bleſſings unasked, to die for us when we de-
"ſired it not, to inſtitute this Feaſt which we ne-
"ver expected, to ſend thy Miniſters to call us to
"it; let me take the boldneſs now to ask ſome-
"thing of thee. O do not deny me the continu-
"ance of thine Almighty grace. Take not thy
"holy Spirit from me: but let it be my conſtant
"Companion, my Guide, my Helper, my Com-
"forter for ever. Is it not the purchaſe of thy
"blood? Is it not thy own promiſe? Haſt thou
"not received it of the Father? And art thou
"not poſſeſſed of it, and of glory and power to
"beſtow it on us? Thou thy ſelf haſt told us that it
"*ſhall*

" *ſhall be given to thoſe that ask it:*
" and that *becauſe thou liveſt, we* *Luke* 11.
" *ſhall live alſo.* O do not loſe what *John* 14. 19.
" thou haſt done already, for want
" of doing ſomething more. *Perfect that which*
" *concerneth me: and forſake not the*
" *work of thy own hands. Hold me* *Pſal.* 138. 8.
" *up and I ſhall be ſafe: and I will*
" *have reſpect to thy ſtatutes continu-* 119. 117.
" *ally. Order my ſteps in thy word:* 133. 58.
" *and let not any iniquity have do-*
" *minion over me. I intreat thy favour with my*
" *whole heart; be merciful unto me according to thy*
" *word.*

X. Now becauſe there muſt alway be ſome mirth and joy at a Feaſt: conclude all in praiſes to our Lord, and rejoyce in his holy name. As he ſaid to his Diſciples when he waſhed their feet (*John* 13. 12.) ſo think you hear him ſpeaking to you now, *Know ye what I have done to you?* Are you ſenſible what grace it is that I have beſtowed on you? Do you know what I did for you upon the Croſs; and what I have done unto you at my Table? " O, dear Lord, that a man could
" but underſtand and conceive what thou haſt
" done for us! It would melt and diſſolve our
" hearts: and make them burſt out into the high-
" eſt expreſſions of joy and gladneſs. All that is
" within us would be rouſed up to bleſs thy holy
" Name. We ſhould be fill'd with triumph and
" exaltation of ſpirit in thy love: and the very
" furthermoſt parts of our ſoul would feel, that
" it is a moſt bleſſed thing to be thy ſervants. All
" the Muſick, and Songs, and Melody that the
" Feaſts of ſenſual men are attended withal, are

"not worthy to be named with the joys of those "that sing continually and say,

Nehem. 9. 5, &c. *Blessed be the Lord our God for ever: blessed be thy glorious Name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone, thou hast made Heaven, the Heaven of Heavens with all their Host, the Earth and all things that are therein, the Seas and all that is in them; and thou preservest all, and the Host of Heaven worshippeth thee. Thou art*

Ephes. 1. 4. *the Lord, the God and Father of*

1 *Pet.* 1. 21. *Jesus Christ: who hast chosen us in him before the foundation of the world; and redeemed us by his Blood; raised him from the dead, and given him glory that our faith and hope might be in thee our God. Thine, O blessed Jesus, is the greatness, and the power, and the glory, and the victory,*

1 *Chron.* 29. 11. *and the Majesty; for all that is in the Heaven and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all. In thy hand is power and might, and in thy hand it is to make great, and to give strength to all. Now therefore, our God, we thank thee, and praise thy glorious Name.*

Psal. 115. *ult.* *We will bless the Lord from this time forth, and for evermore. Yea bless the Lord ye his Angels that excel in strength, that do his Commandments, hearkning to the voice of his Word. Bless ye the Lord, all ye his Hosts, ye Ministers of his that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my Soul.*

Thus if we did converse with him; and such holy communication did heartily pass between us:

us: it would be so pleasant and delightful, that we should cry out with the Jews in another case (*John* 6. 34.) *Lord evermore give us this Bread.* We should long for such another repast; and be desirous every day to wait on him at his Table. At least, we should greedily embrace the next invitation that he gives us to come unto it. And because we cannot every day do this in remembrance of him; we should secretly retire unto him in our own heart, as into his holy Temple: and there call to mind what he hath done unto us, commemorate his love, maintain our acquaintance, preserve our friendship, and renew to him our Vows: that by all these ways we may prepare our selves for his fellowship and society in the eternal world.

It may happen indeed that there may be but a few Communicants at the Table of the Lord: and so you may not have time there to do all this. In which case, you may use only some part of it; or thus in brief open your heart to him, when you see how he declares his love to you.

Adored be thy condescending love, O merciful Saviour, to thine unworthy servant, who blushes to lift up his eyes towards thee, even when thou invitest me unto thee. For, besides my other guiltiness, this most gracious representation which now thou makest of thy self to me, doth but little move my dull and heavy affections to love and rejoyce in thee. I am heartily ashamed of my self: only, I desire and resolve to become better. And here I prostrate my self before thee, as a humble worshipper of thee; presenting thee with a poor oblation of my soul and body, which I dedicate again with the most dutiful

affection,

affection, I am able to excite, unto thee. Do thou, O Lord, excite a greater; that when I shall appear before thee again, I may present thee with a soul more pure, humble, meek, merciful, and improved in all other fruits of thy holy Spirit. In thy mercies alone are all my hopes. For as the Heaven

Psal. 103. 11, 12. *is high above the Earth, so great is thy mercy toward them that fear thee. As far as the East is from the West: so far hast thou removed our transgressions from us. O be merciful unto me, be merciful unto me; for my soul*

57. 1. *trusteth in thee. Look thou upon me, and be merciful unto me, as thou usest to do to*

119. 132. *those that love thy name. Thou art my portion, O Lord; I have said,*

v. 57, 173. *that I would keep thy Word. Let thine hand help me; for I have chosen thy Precepts. Strengthen me with*

Ephes. 3. 16. *might by thy Spirit in the inner man; that denying all ungodliness and*

Tit. 2. 12. *worldly lusts, I may live soberly, righteously, and godly in this present world: Looking for that blessed hope, and the glorious appearing of the great God, and thee our Saviour Jesus Christ. Now unto him*

Jude 24, 25. *that is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever,* Amen.

But when there is time to do the whole, you will not spend it, I hope, in any thing else, but such Meditations as these. Which that they may be disposed in such order as every one of them may

may come in its ſeaſon, you may make uſe of in this manner. Think you hear our Saviour ſpeaking to you by the Bread and the Wine; when you ſee the one broken, and the other poured out. Then you may immediately imploy your thoughts in the *four* firſt (together with the *ſecond* Meditation ſet down in the ſecond part) while the Miniſter is Communicating himſelf and others with him. The V. and the VI. will be ſeaſonable after you have received the Bread; and the VII. and VIII. after the Cup: together with thoſe mentioned before in the ſame place. And the two laſt in like manner, after you have withdrawn your ſelf from the holy Table; or before, according as you can find room for them. And if your ſpirit be not able to hold out in ſo many thoughts, and expreſſions of the inward ſenſe and affection of your heart; you may ſingle out thoſe, which you find to give you the moſt lively touch, and lift up your heart higheſt toward the Lord. And at ſome opportunity, the reſt perhaps may be as acceptable, or more welcome Meditations: nay, you may feel your ſoul inlarged and run out in more pious thoughts and affections, than I can ſuggeſt or excite by all that I am able to ſay on this ſubject. But I deſire you never to omit one Meditation, when you behold the reſt of the company receiving; which is, that all thoſe, and the whole Church, who partake of this holy Communion, are your Brethren. To whom you muſt ſtir up (as I directed you before) the moſt fervent charity, and the readieſt diſpoſition to relieve, counſel, aſſiſt, comfort, or admoniſh them; as there ſhall be occaſion: and with whom you muſt reſolve to live in the ſtricteſt Unity and peace, as thoſe who are Members of the very ſame Body. When you think

think therefore that our Lord tells you, there is nothing he desires of you, but that you would *continue in his love and friendship by keeping his Commandments*, (as he said to his Disciples, *John* 15. 9, 10. &c.) remember that he adds presently, *This is my Commandment, that you love one another as I have loved you*, *v.* 12. which he repeats again, *v.* 17. *These things I command you, that ye love one another.* And so, take them all into your heart, with as much affection; as if the embracing each other in our arms, and giving the holy kiss of charity, were still in use among us. And let the memory of Christs death for his Enemies, and of this divine Feast, together with him and your Brethren; ever kill all your enmities, extinguish your anger, compose your differences, sweeten the harshness of your spirits, *&c.* and make you live together as loving Friends, that hope to live in endless love and immortal joys in the highest Heavens. Of which you may also look upon this Feast, as an earnest; and begin those joys in such thoughts as these, at the holy Communion: that, one day you shall keep an eternal Feast with our Saviour, in the happy company of the Saints and Angels; who will all joyn in the chearful praises of *the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.* Amen.

1 *Tim.* 6. 15, 16.

PART

PART IV.

Containing ſeveral other Meditations together with Prayers ſuitable to this Action.

BY this time, I hope, you ſee, that *it is good for you to draw near to God*, at his holy Table: if you have any deſire to be good Chriſtians, or any ſavour of ſpiritual pleaſures. You muſt wholly caſt away all remembrance of your duty, and be loſt to all ſenſe of rational ſatisfaction: or elſe be ſtrongly inclined (conſidering what hath been ſaid) to take the pains to prepare your ſelves, or rather to keep your ſelves in a conſtant preparation, for frequent communion there with our bleſſed Saviour. An innocent, holy, and uſeful life cannot but commend it ſelf to you, if it be but on this ſcore, that you may be entertained with ſuch a comfort, as to know the love of God in Chriſt to you; and be fit to be feaſted continually with ſuch delightful pledges of it. How is it poſſible for any conſiderate perſons to deſpiſe or neglect ſuch means of their contentment? The Table of the Lord, methinks, ſhould be more acceptable to them than a Stage; and they ſhould run more greedily to this Divine Feaſt than they do to the Theatres: he ſhould have more Gueſts and a greater croud to attend upon him, than thoſe ſo much frequented places.

places. For what do they ſee repreſented there, but ſome of the follies of Mankind; the paſſions and misfortunes of a miſerable lover; the wiles and ſubtle Contrivances of ſome ingenious perſon; or ſuch like things, ſome of which never were? But here is repreſented the great wiſdom of Almighty God; the manifold wiſdom of our Creator, into which the Angels deſired to look, and of which they are gladſome ſpectators: The incomparable kindneſs of our bleſſed Saviour; that ardent love which offered him up to God upon the Croſs, and which he ſtill continues now that he is in the Heavens; as we ſee by theſe remembrances which he hath left us of it: The rare method of our Salvation: the wonderful way which Heaven hath contrived to bring loſt ſouls again thither: the glorious conqueſt which the Saviour of the world hath made over ſin, the Grave and Hell: All which we here behold his Captives, and our ſelves the prize which he deſires to win by all his labours. Do not Men then extreamly betray their infidelity; is it not plain that Chriſtian piety lies languiſhing and dying; when ſuch numbers will ſpend a great deal of time to prepare and dreſs themſelves to be ſeen in the Theatre, and we cannot prevail, in ſome places, with any conſiderable company to meet us at this glorious repreſentation, which we make at the Table of the Lord? They that will be at the pains to go to the former every day, content themſelves, nay think it a great trouble, to put their ſouls in a poſture to come to this holy place once in a whole year. And God knows, how many there are, that will not put themſelves to that pains neither: who rarely appear before God at this holy Solemnity, and whoſe faces are ſcarce ever ſeen in the preſence

ſence of our Saviour. O ſhameful ingratitude! which, you that read theſe things, if you are Believers, can never endure, I ſhould think, to be guilty of. If you give any credit to this hiſtory of the love of God in Chriſt Jeſus, recorded in the Goſpel, you will ſpend ſome time ſure to diſpoſe your ſelves to make frequent acknowledgments to him, by receiving theſe holy Myſteries. You will be aſhamed that ſo much time ſhould be conſumed in trimming up your ſelves to ſee, and to be ſeen in other places; and little or none that you may come before God, and behold the great things that he hath done for your ſouls. For the love of God conſider, at what charge he hath furniſhed this Table for you: how often he hath invited you to it: how deſirous he is that you would ſhew him ſo much love, as not to refuſe him your company there. Think how ill he muſt needs take it, if you will not accept of his ſingular kindneſs; nay, that you your ſelves will not be pleaſed, when you reflect and conſider, of how much joy you have deprived your ſouls, by denying him ſo much of your duty. For there is no compare between all the jollities in the world, and this one ſingle pleaſure; of giving hearty thanks to God, for his unſpeakable mercy to us in Chriſt Jeſus. Do but come, and ſee. Satisfie your ſelves by waiting on him at his Table, with ſuch thoughts as become his preſence. If you have the leaſt ſpark of goodneſs; you will find it ſhine, and glow, and ſpread it ſelf to your infinite joy and contentment of heart. Among all the various degrees and conditions of Chriſtian People, there will none be found that come hither, with ſincere affection to do this in remembrance of our Saviour, but may go away rejoycing, loaded with many divine benefits.

For

For we may apply to this heavenly nouriſhment what the Jews ſay of their *Manna*, ſent down by God from Heaven to them; which contained in it (as their tradition affirms) all the taſtes that any Man deſired and longed for: it being ſo ſuted to every palate and conſtitution, that none could fail to be both fed and pleaſed; though they were of never ſo different tempers. This is not only a common ſtory in the Books of the later Hebrew Doctors, but we meet with it in one of the Apocryphal writings, which is very ancient; *Thou feddeſt thine own people with Angels food*, (ſaith the Author of the Book of *Wiſdom*, chap. 16. 20, 21.) *and didſt ſend them from Heaven bread prepared without their labour, able to content every mans delight, and agreeing to every taſte. For thy ſuſtenance declared thy ſweetneſs to thy children, and ſerving to the appetite of the eater, tempered it ſelf to every mans liking.* And in the great Comment upon *Exodus* they endeavour to prove it thus. It is ſaid, *Exod.* 16. 4. 'Behold, I rain bread from Heaven for "you, and *v.* 31. *the taſte of it was like wafers* "made with honey, and Numb. 11. 8. *the taſte of it* "was as the taſte of freſh oyl. How can all theſe "agree, that it ſhould be like Bread, and like "Honey, and like Oyl? The anſwer is, the young "Men taſted in it Bread, the old men Honey, "and the infants Oyl. Accommodate this now to that divine Food which our Saviour hath ordered to be prepared for us, and you will find it true; that he hath *declared therein his ſweetneſs to his children*, by making it ſutable to every complexion of mind and temper of ſpirit: who may meet with what is agreeable to their wants, and will give content to their deſires. The infant Chriſtians are hereby marvellouſly cheriſhed and encouraged:

encourged: it pours on them the oyl of joy and gladneſs, and ſets them forward in the ways of God by the ſweetneſs of its pleaſures. It gives ſtrength and power to the young men, and is the Bread of life unto them: that they may *overcome the wicked one*, (as S. *John* writes to them, 1. 2. 14.) and never yield to the temptations of the World, the Fleſh and the Devil. And to the Fathers or more aged Chriſtans, to thoſe who have had long experience of the Service of God, it gives a ſingular reliſh alſo: and makes them ſay, that his Commandments are ſweeter than the Honey and the Honey-comb; and that in keeping of them there is great reward. Their hopes of immortal bliſs are hereby exceedingly advanced, and they receive the fore-taſtes of it; as the *Iſraelites* did of the Land flowing with Milk and Honey. For therefore, the Hebrews ſay well, the Manna had the taſte of Honey, that it might be a repreſentation and earneſt of that pleaſant Country to which they were going, and which was ſo deſcribed by *Moſes* to them. Young and old, weak and ſtrong, if they do but in ſuch a manner, as hath been now directed, *feed on Chriſt in their hearts with thanksgiving*, (as the miniſter of this Sacrament exhorts them) will feel all the graces of God's holy Spirit plentifully nouriſhed and increaſed in them, to their great ſatisfaction. Their Faith, their Hope, their Charity, both their love to God and to their Bretheen; will all be raiſed to an higher pitch. From every one of which, it would be eaſie to ſhew, there muſt needs flow abundance of divine joy, and the laſt of them will be an eternal ſpring of pleaſure. If a Man had only an aſſured confidence wrought in him, that Almighty Wiſdom and Goodneſs will take a fatherly

fatherly care of him, and provide for him as long as he lives; what a Satisfaction would it give to his heart? in what peace, freedom and contentment would he enjoy himself? Now no Man can understand what he doth at this holy Communion, and doubt of this. If God hath given us his Son, as here we profess to believe; we may well conclude, *how shall he not with him give us all things?* If he give us this holy Bread, the Bread of life; will he not give us the common bread of every day? will he invite us to such a rich, such an heavenly Feast, and not bestow on us our ordinary food? Will not he that at so vast a price hath provided for us this spiritual cheer, give us that which is so cheap, that every Raven, every Crow and Cormorant hath plenty of it? I can never question this, will every pious soul say. I will never in the least distrust his tender care and providence more. Our Heavenly Father knows that we have need of all these things and will not deny them to us.

By this you may judge how much strength and life every other part of divine Faith may derive from hence: and with what joys likewise the hearts of true Believers offer up themselves in love to God; and wait for the consummation of his love at his second coming, when they shall see him as he is.

But it is not the business of this Treatise to demonstrate these things, which you may find done in other Books. I only conclude from hence, that this is a great reason why many that have some good desires, some good purposes at certain seasons; yea, begin to do well; remain so weak and

and feeble, ſo languiſhing and dull in their devotion, nay, grow cold and indifferent again: becauſe they do not come to this holy Feaſt, that they may cheriſh, encourage and confirm what God hath wrought in their hearts. They are eaſily overcome and drawn away by the flatteries and violent temptations from abroad; and ſo bring a reproach upon the ways of God, breed an ill opinion of them in themſelves and others, perſwade themſelves they cannot do better, but that there is a neceſſity of ſinning: becauſe they will not uſe the means which God hath appointed for the ſtrengthening their inward ſenſe of ſpiritual things; or becauſe they will not frequently uſe them, when they are invited and have opportunity to come to the Table of the Lord. This would mightily quicken and enliven them; it would bind and tye them faſt to their duty; it would make it a pleaſure to them to do the will of God; it would engage the Power from above to come to their aſſiſtance: and being full of faith and love, no temptation in the world would be able to enter when it made its aſſaults. The Devil himſelf would flee away from them: according to that of S. *James* and S.

Peter, Reſiſt the Devil, and he will flee away from you. Whom reſiſt ſtedfaſt in the Faith. *James* 4. 7. 1 *Pet.* 5. 9.

And here I might repreſent the ſordidneſs of thoſe ſouls that perfectly imitate the ſtupid *Iſraelites*; who preferred the Onions, the Garlick and the Cucumbers, before the heavenly Manna; even after they had taſted of it. That had rather, I mean, enjoy the delights of ſenſe, than theſe ſpiritual pleaſures; and after they have been at this Feaſt,

Feast, call it (as they did Manna) *light bread*; a thing which hath no solid satisfaction in it. Which can be imputed to nothing else, but a careless, negligent and superficial use of this holy nourishment. They do not excite their appetite and stir up their desire; they do not employ their Faith, and raise their hearts to a due esteem of the divine benefits; or having tasted how gracious the Lord is, they do not often reflect upon his goodness, and remind themselves of their promises and their hopes. For otherwise they would increase in knowledge and judgment, and grow strong in the grace of the Lord Jesus, and be furnished to every good word and work. They do with this as S. *James* saith many do with the Gospel: who *like a man that beholds his natural face in a glass*, and taking but a short glance of himself, *goes away and straightway forgets what manner of man he was*. Whereas if he would not only *look into the perfect* Law *of liberty*, *but continue* to look *therein*; being not a *forgetful hearer*, *but a doer of the work*: he would *be blessed in his deed*, James 1. 23, &c.

It is the design therefore of this last part of my Discourse, to furnish you with some apt matter for your Meditation, and with sutable Prayers: whereby you may both quicken your selves, in your private Closets when you are preparing to go to the Table of the Lord; and likewise preserve alive those godly affections and resolutions which are excited there, after you are come home again. That so by continuing to look upon what you have done, and what your Saviour hath done unto you; and beholding as in a clear Mirror the great love of God in Christ Jesus, and your great obligations

gations to him; you may never forget him, nor the duty you owe him, but be bleſſed in a faithful obſervance of both.

And that no Man may have the excuſe which the wanton *Iſraelites* pretended, who were cloyed with the ſame thing, repeated over and over again; I have taken the pains to compoſe variety of Meditations and Prayers (ſome longer, ſome ſhorter) for every Month in the year, and the principal Feſtivals in remembrance of our Saviour. Which you may either make uſe of, if your infirmity require it: or elſe ſtick conſtantly to ſuch as you like beſt, and find moſt apt to move your hearts. No Man's thoughts are always alike, neither his that writes, nor his that reads; and therefore ſometimes one may be moſt agreeable to you, ſometimes another: but there will be no time, I hope, wherein you may not be able, among them all, to fit your ſelf with a Meditation and a Prayer, that may ſtir up and further your Devotion towards God. And he that will be at ſo much pains with himſelf, as to follow ſome ſuch method as this, will never be able to ſay hereafter, as too many wretched ſouls have done; that they have frequented this holy Sacrament, but were never the better for it.

January.

Meditation before the Sacrament.

CONsider with your ſelf, ſome time before you intend to communicate, that you are invited to come, not only into the preſence but unto the Table of God: to be one of the Gueſts of the Lord of the whole world. What a grace, what an honour is this? Shall any buſineſs, any pleaſure on earth put by the thoughts of It? It is impoſſible, if you remember what the great God is who calls you to him; and that he ſets the Body of his Son before you upon your Table; and that your Cup is filled with his Blood; that the Angels think it not below them to wait on you and miniſter to you; and the divine Spirit will be ready to breath upon you, and fill you with ſuch holy love, that you ſhall ſend up your ſoul in joyful hymns of Praiſe and Thanks to God our Saviour. With what admiration ſhould you receive the news of this invitation? With what reverence ought you to approach him? With what forwardneſs of love; with what gladneſs of heart ſhould you go to meet our bleſſed Lord? Was there ever any kindneſs (ſhould you think with your ſelves) like unto that of his? Did there ever ſuch a furnace of Love (if I may ſo repreſent it) burn in any heart? could he do more than die the bloody and ſhameful death of the Croſs for to ſave ſinners? How is it poſſible

that the remembrance of this tender love and compaſſion ſhould ever die? or that any heart ſhould freeze over ſuch a fire? Unleſs we be wilfully careleſs, I ſee that he will have our love: he will not ſuffer any thing to rob him of the purchaſe of his Blood. For leſt we ſhould prove ſo ungrateful as to let him ſlip out of our mind, he hath left himſelf ſtill among us in ſenſible ſigns and repreſentations. By theſe he ſhews us his bloody death and paſſion: he makes himſelf preſent to our faith: and we may ſee that he is deſirous to do more than die for us; having contrived a way to live for ever in us, and be firmly united to us.

What manner of love is this that Heaven hath manifeſted unto us? Who can refrain from tears of grief and ſorrow to think of his own ingratitude; and from tears of joy to think of the wonderful kindneſs of the Lord? Can you look on him who was pierced for our ſins, and not lament and mourn? Can you ſee his bleeding Wounds and not be troubled? No pious heart can be ſo hard. And yet when you conſider that by thoſe ſtripes you are healed; that he hath waſhed us from our ſins in his blood; that faithful ſouls may take ſanctuary in his Wounds, and be ſecure and ſafe: you cannot chuſe but rejoyce in the Lord, and be glad in his Salvation.

Call to your Soul then and bid it awaken in it ſelf the livelieſt thoughts of him, and the devouteſt affections to him. Call to it, to put it ſelf in tune, to ſtring (as I may ſo ſpeak) the inſtruments of joy and praiſe; and ſtir up all the graces of the holy Spirit: That ſo you may go with a deep humi-

humility; a godly ſorrow; a perfect hatred of all ſin, both of the fleſh and of the Spirit; a ſtrong reſolution againſt them; with a lowly faith; and in the heights of love; with enlarged deſires, and great longings to this holy Feaſt. Ask your Soul, what doſt thou think of? what doſt thou love? what doſt thou long for? with what intentions art thou going to the Lords Table? Are the Treaſures of Chriſtian wiſdom and knowledge more in thine account than thouſands of gold and ſilver? Doſt thou heartily believe the holy Goſpel of Chriſt Jeſus; and love him and his Religion in ſincerity? Is all ſin already bleeding to death in thee, and hadſt thou rather die than willingly offend thy Saviour that died for thee? Art thou going to hang all remaining affection to them upon his Croſs; that there they may be perfectly crucified, and never taken down till by continued Meditation on it, they be quite dead? Reſolve then to go and tell him as much: to declare and ſhew to him that this is the ſenſe of thine heart. Only ask thy ſelf again; what apperite doſt thou feel in thee? Art thou going as a thirſty man to his drink; or a hungry Man to his food; or a Bride to the marriage of a choſen ſoul, dearer than all the world beſide? Or doſt thou feel ſomething like theſe things in thine heart? What is it that thou hungreſt and thirſteſt after? Is it the taſtes of the love of God? Is it his divine Grace and holy Spirit? Doſt thou long to be more like him, and made partaker of his divine Nature? Art thou going to make a new reſignation of thy ſelf to him, to be made one Spirit with him, never any more to depart from him? Then think how the Bridegroom will welcome thee? how our Saviour, I mean, will declare and

ſet forth his love to thee; and give thee aſſurances that his mercy endureth for ever; and bid thee rejoyce and be exceeding glad in what he hath done already, and in the hopes thou haſt of what he will do hereafter.

And here you may call to mind how the Word was made fleſh, and dwelt among us: how he manifeſted forth his glory by his wonderful works: how he taught us the way to eternal life; and at laſt was betrayed and delivered into the hands of ſinful Men, and was crucified and died for us: with all the reſt that concerns the knowledge of Chriſt. That ſo you may have it more ready in your thoughts, when you come to his Table; to do this in commemoration of him.

In this manner alſo you may bewail the ſins of your former life: ſue for a pardon of what is paſt; and beſeech the grace of his holy Spirit, to aſſiſt your reſolution of well-doing for the time to come.

The

The Prayer ſome time before.

O Eternal and moſt bleſſed God, the Fountain of being and bliſs; infinite in perfection; and highly exalted above all our words or thoughts. I am aſtoniſhed at the thoughts of the brightneſs of thy glory: and juſtly afraid to preſent my ſelf before ſo great and holy a Majeſty. Even that abundant grace which invites me to thee, abaſhes me too; when I reflect upon my ſhameful ingratitude to ſuch undeſerved love. It becomes me to lie down in dejection of Spirit and mournful ſilence; rather than confidently to lift up mine eyes towards Heaven to ſpeak unto thee. But ſince thou art ſo rich in Mercy, as to require repenting ſinners to draw nigh to the Throne of Grace; I proſtrate my ſelf in the humbleſt reverence before the ſearcher of all hearts. Not to excuſe, thou knoweſt, but to aggravate my faults; to acknowledge the juſtice and equity of thy Laws; to condemn my ſelf for oppoſing thy Soveraign authority; and to vow to thee the moſt ſincere and hear-

ty obedience for the reſt of my life.

I have done ſo much evil and ſo little good; been ſo eager in the purſuit of the things of this world, and ſo cold and unconcern'd many times about thoſe of eternity; ſo unmindful of my promiſes, unthankful for thy benefits, and unfruitful in the knowledge of the Lord Jeſus: that it is a wonder of thy patience, that I am ſtill alive, and not cut down like a barren tree that cumbers the ground. For ever adored be thy ſparing mercy, which hath born ſo long with an unprofitable ſervant: who hath ſo many ways offended in thought, word and deed againſt thy divine Majeſty--* I have not given thee that honour, worſhip and ſervice, which I owe to my Almighty Creator: nor laid to heart, as I ought, thine infinite love in Chriſt my Redeemer: nor duly followed the godly motions of thy holy Spirit; which thou haſt ſent to renew and ſanctifie my affections, and draw me to thine obedience. I have not lived according to the faith which I continually confeſs: But behaved my ſelf

** Here reckon up thoſe particular ſins, you are conſcious of.*

ſelf too oft as if I dreaded not the threatnings, and valued not the promiſes of my Lord Chriſt: as if I feared not his vengeance, nor cared for his glorious rewards; and as if he would not come to judge the world, and render to all Men according to their works.

The ſtupid inſenſibleneſs of mine heart, even now that I remember theſe things, brings new accuſations againſt me. It teſtifies that I know not, as I ought, the terror of the Lord: but am apt raſhly to mention thy name, without an awful and conſiderate regard to thy infinite greatneſs, power and holineſs before which I approach. I am no more worthy to be called thy ſervant; much leſs to preſent thee with any offering; or receive the leaſt of thy bleſſings. Nothing but ſhame and confuſion of face belong to me: and it is only of thy tender mercy that I am not lamenting thoſe follies in weeping, wailing and gnaſhing of teeth; which I ſpeak of now with ſo little grief and bitterneſs of ſpirit. Mercy, Mercy; ſtill more Mercy, good Lord, I moſt humbly beſeech thee. O that a greater fear and dread of thee may now fall down

mightily upon me, and overſpread me! O that I may feel ſuch a ſtrong ſenſe of thine incomprehenſible Majeſty preſſing upon my heart, that may bear down all other thoughts; and ſink me low, and make me abhor my ſelf in thy ſight! I know the Sacrifices of the Lord are a broken Spirit: a broken and a contrite Heart, O God, thou wilt not deſpiſe. And Jeſus hath alſo offered himſelf a Sacrifice for us, in whom thou haſt declared that thou art well pleaſed. For Jeſus his ſake diſpoſe me now to offer unto thee that acceptable Sacrifice. And give me grace ever to fear thee, and to walk humbly with thee; to preſerve a tender ſenſe of my duty toward thee, and conſcientiouſly to obey thee: that ſo, by vertue of his Sacrifice of himſelf, all my ſins may be done away and remembred no more. Bleſſed be God, that I have any hope of that great mercy. Bleſſed be God, who by him hath given us everlaſting conſolation and good hope through his grace. By him I will offer up to thee continually the ſacrifice of praiſe, giving thanks to thy Name. Yea, the mercies of thee my God move me, to preſent my body a living Sacrifice, holy, acceptable

table unto thee, which is my reasonable service. I dedicate my self absolutely to thy obedience. I vow that I will never willingly depart from thy Precepts. Assist and strengthen me mercifully with thy grace, that I may perform my vows; and never be so unreasonable as to return to those sins, which are the burden of my heart, and grieve thy holy Spirit: which rent the flesh and shed the blood of the Lord Jesus; and which I have so often and so solemnly protested against.

And now that I am going to thine holy Table, to commemorate the Sacrifice of my Saviour; to give thee farther testimonies of my love to thee, and receive new tokens of thy love to me: O Lord, vouchsafe to make thy self powerfully present to my mind. Represent thy self and thy Son Jesus so lively to my thoughts, in all thy Wisdom, Power, Goodness, Holiness and Truth; that I may never forget thee any more: but most seriously reverence thee; and love thee, and rejoyce in thee, and trust thee and obey thee, all the days of my life. Imprint the very Image of thy Son upon

me: that I may carry him ever in mine heart, and have his life and death continually before mine eyes; and in all things conform my self to his will, and fashion my self after his holy example. Come, Lord Jesus, and possess thy self of my whole man. Purifie me from all remaining filthiness, either of the flesh or of the Spirit. Bring in all thy heavenly graces along with thee into my soul. And be my perpetual defence, by giving me a fuller communication of thy holy Spirit, and more mighty aids to do my duty towards thee and towards all men.

And for that end, compose mine unsettled thoughts, before I approach to receive the holy Mysteries. That I may attend thee with a full & clear conception of their meaning; with an actual belief of thy whole Gospel; with most sensible love to thee, and desire to be more like thee; with thy high praises in my mouth, and joy unspeakable in mine heart. May I presume, most gracious Father, to ask such tastes and relishes of thy wondrous love, that I may never be able to delight in any thing so much as in the remembrance of it? But mine eyes

eyes may be ever towards the Lord; and I may hunger and thirſt perpetually after thy righteouſneſs, till I am perfectly made partaker of thy divine Nature, and rendred meet to be tranſlated to that high and holy place, where I ſhall ſee thee, (not as now in myſterious repreſentations, but) openly, and face to face. Amen, Lord Jeſus: who art able to ſave to the uttermoſt all them that come to God by thee. In thy moſt bleſſed Name and words I continue my humble prayers. *Our Father*, &c.

A Meditation after the Sacrament.

WHen you come home or ſome time after, ask your ſoul, what wenteſt thou out to ſee? where haſt thou been? and what haſt thou been doing? Bid it never forget, that thou haſt been with the Lord of life; and that before God, Angels and Men thou haſt acknowledged him, and devoted thy ſelf to his obedience. That he hath vouchſafed to repreſent unto thee his marvellous love, the pains he hath taken for thy ſalvation, and the great deſire he hath to ſee thee with him in immortal glory. Of which he hath given thee ſuch earneſts and pledges, by making thee partaker of his Body and Blood; that thou mayeſt ſay of that place where he was pleaſed to meet thee: *This is no other than the gate of Heaven.* I have been in the porch of his dwelling place, and begun to enter into the joy of my Lord. [*Here you may read over again, that which I ſaid our Lord might be conceived to ſpeak unto you there: and then go on and ſay*] How ſhall I eſcape if I ſhould neglect ſuch great ſalvation! God forbid that I ſhould receive this grace in vain. *As I have received Chriſt Jeſus the Lord, ſo will I walk in him.* I will endeavour to keep my ſelf holy and unblameable before him in love; and to have my converſation as becomes the Goſpel. There are no joys like to the joys of God. No pleaſures comparable to thoſe of Chriſtian piety. All his Commandments are ſweeter than the Honey and

Coloſſ. 2. 6.

and the Honey-comb; and in keeping of them there is great reward. Shall I ceaſe then to delight my ſelf in the Lord, and to do good? Shall I leave off to do the reſt of his will, now that I have done this in remembrance of my Saviour? Shall I go away from him, now that I am gone from the place where his honour dwelleth? Alas! whither ſhall I go? *Thou, Lord, haſt the words of eternal life.* *John 6. 68.* *Thou art the author of eternal Salvation to all them that obey thee.* *Heb. 5. 9.* *I will go in the ſtrength of the Lord God: I will make mention of thy goodneſs, even of thine only.* *Pſal. 71. 16.* *As I have received how I ought to walk and pleaſe God, ſo I will abound more and more.* *1 Theſſ. 4. 1.* *I will grow up into him in all things who is the head*; till I perfectly reſemble him in righteouſneſs and holineſs of truth. *Epheſ. 4. 15, 24.*

Here you may meditate upon all the parts of his holy life, and the compleat example he hath ſet us of all divine vertues: more eſpecially thoſe which ſhone at his death. And, as I have known ſome do, you may ſingle out one or two, for your daily meditation all this Month: that you may bring your ſelf to an habitual imitation of him [ſuppoſe in his great HUMILITY] *and tread in his ſteps who did no ſin, neither was guile found in his mouth.* *1 Pet. 2. 22.* Say to your ſelf often; Was there ever any Creature ſo humble and lowly in heart, as my bleſſed Saviour? How reverently and thankfully doth he acknowledge God

in

in every thing; assuming nothing to himself, but giving all the glory to his heavenly Father! How easily doth he condescend to the poorest condition, and the meanest offices; for the Divine honour and the welfare of the World! O how contented was he to be despised by some! and how little concerned in the praises and applauses of others! How desirous to exalt us by debasing himself; and to wave his own esteem on earth, so he might but bring us into the favour of Heaven! I admire the evenness and equality of his Spirit: in his constant devotion and submission to God; and in his stooping so low to minister unto and serve the good of Men. What other ambition can I reasonably have, than to be made thus like to Jesus? I will always live in a sense of my Creator, and humbly acknowledge him in all my ways. To him I give the glory of all I have, or can ever do: and resolve most gladly to do all I can to serve my Neighbours. There is nothing I will think below me, to submit unto, for their greater Good. It is honour enough to be truly humble. It is sufficient glory to be the follower of such a Master, as the Son of the Blessed. None other praise and commendation will I seek like that, which he the Judge of the World shall give at the day of his appearing.

And thus having begun the New-year well, so resolve you will continue it, and become a new man, by leading a more exactly holy course of life. *Watch therefore and pray, that you fall not into temptation.* And often represent to your self the great love

Matth. 26. 41.

love of Chriſt, that *it may conſtrain you, becauſe you thus judge; that if one died for all, then were all dead: And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.* 2 Cor. 5. 14, 15.

The

The Prayer of Thanksgiving at home.

O Moſt Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of the glory of thy Majeſty. I moſt heartily joyn with all the Saints on Earth, with the Angels in Heaven, and the holy Ones that are above, in giving bleſſing, honour and praiſe unto thee. Glory be unto thee, O God moſt high, thou great Creator and poſſeſſor of Heaven and Earth; thou preſerver of all things; thou ſpring of an eternal Mercy: who haſt made Angels and Men to know thee and acknowlege thee, and praiſe thee, and love thee, and be beloved of thee for ever; who haſt ſo loved Mankind, that thou haſt opened thy boſom, and ſent thy dear Son to convey thy charity to us. All laud and praiſe and thankſgiving be to thee, O Father of Mercies, who haſt now made me taſt how gracious and good thou art.

And glory be to the Son of God, who took on him the form of a Servant; who died for us upon the Croſs; who purged away our ſins by his Blood; who hath left

left us so many remembrances of his love; and given us his Body and Blood to preserve our souls and bodies to eternal life: who lives for ever to make intercession for us; and hath promised to come again and take us up unto himself.

And blessed be the holy Spirit, the mighty Power of God; the Author of all good thoughts; the Inspirer of all heavenly desires; the light and comfort of our minds; the purifier of our hearts; the guide and strength of our life; who hath given us the earnest of the eternal inheritance.

Thus will I praise thee whilst I live. I will sing of the mercies of the Lord for ever. My lips shall greatly rejoyce when I sing unto thee; and my soul which thou hast redeemed. *Psal.* 63. 4. *Psal.* 86. 12. 89. 1. 71. 23. 86. 5.

For thou, Lord, art good and ready to forgive: and plenteous in mercy unto all them that call upon thee. I have now tasted of the abundance of thy grace and dearest love: the savour of which, O that it may remain fresh for ever in my heart:

heart: that I may live for ever in thy love, and be ready to die for thy love: that I may delight to do thy will, O God, and be content to ſuffer it, as the bleſſed Jeſus did. And, O that I may never forget to feed on him daily by faith and love, till he indeed live in me and I in him; and all the powers of my ſoul and body be imployed by his counſels and not my own. O that my life may be an exact imitation of him, and expreſs his perfections, and ſhew forth his virtues, and declare to all how much I love him. Eſpecially endue me with great humility and modeſty of Spirit; that I may live in a conſtant remembrance of thee my Creator: and conſidering that thou art the Author of every good gift, may never be puffed up, nor do any thing through ſtrife and vain-glory; but in lowlineſs of mind eſteem others better than my ſelf. O that the ſame mind may be in me, which was alſo in Chriſt Jeſus: who being in the form of God, made himſelf of no reputation, and took upon him the form of a ſervant; and humbling himſelf became obedient unto death, even the death of the

Phil. 2. 3, 4, 5.

the Croſs. That ſo thou mayſt exalt me in due time to glory and honour, as thou haſt highly exalted him: and after thou ſhalt call me from this delightful imployment of worſhipping, praiſing and ſerving thee here on earth, I may paſs into the company of Angels and Saints; whoſe work it is with eternal joy to glorifie thee our Creator and Redeemer.

Let thy way be known upon earth, and thy ſaving health unto all Nations. *Pſal.*67.2,3.

Let the People praiſe thee, O God; Let all the people praiſe thee. Let the earth rejoyce, and the multitudes of Iſles be glad, becauſe the Lord Jeſus reigneth, and governs the world in righteouſneſs and truth. O that all the kingdoms of the earth, may become the kingdoms of the Lord and of his Chriſt. That Turks, Jews and Infidels may be converted unto thee: and that all who name the name of Chriſt in every place may depart from all iniquity. Communicate eſpecially to all Chriſtian Kings, Princes and Governours a large meaſure of wiſdom, juſtice and goodneſs. That they may think it their greateſt Crown and glory to be thy faithful

ful Miniſters: and imitate the charity of our Lord Jeſus, by employing their power in doing good to all that are under their charge. O that thy Prieſts may be cloathed with righteouſneſs, and thy Saints ſhout aloud for joy. That the poor may be ſatisfied with bread; the fatherleſs find mercy with thee; the widows be comforted and protected; the diſconſolate refreſhed; the ſick eaſed and reſtored; the priſoners delivered; the captives redeemed; the oppreſſed ſupported and relieved; and all men, in every eſtate and condition of life, contented, bettered and amended. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end.* Amen.

Ephes. 3. 20, 21.

February.

The Meditation at home ſometime before the Sacrament.

THink with your ſelf, It is now a Month ſince our Lord did me the honour to entertain me at his Table. Where have I been ever ſince that happy time? What have I been doing? Have I never gone to return him thanks for that grace beſtowed on me? Have I been a perfect ſtranger to him who loves me ſo much, who ſpake ſo kindly then unto me, and gave me ſuch aſſurances of his everlaſting kindneſs? O ſhameleſs ingratitude! How ſhall I be able ever to look him in the face any more? I ſhall ſink and die under the load of ſuch a fearful guilt.

But I hope the caſe is not altogether ſo bad with me. Have I not ſometimes reflected on his incomparable love? Have I not endeavoured to preſerve ſome memory of the benefits he hath done unto me? Is there not ſtill a little ſenſe of them remaining in my heart? I would fain encourage my ſelf to wait again upon my Lord. Pardon me, O God, if I preſume again to enter into thy gates with thankſgiving, and into thy Courts with praiſe: to eat of the Bread which came down from Heaven; to ſhew forth the Lord's death; to repreſent to my God the Sacrifice he made for the atonement of our ſins; and by vertue

tue of it humbly to expect the continuance of his pardon; to renew my Covenant with him, and to receive new confirmations of the truth of his Promises to me. Awake, awake O my soul, all thy holy thoughts, thy Faith, thy Love, and every other grace, till thou canst

Psal. 57. 7. say with *David, My heart is fixed, O God, my heart is prepared, I will sing and give praise.* Go, and shew him how thy heart hath been wounded with the thoughts of his love; how all thy sins have been bleeding to death; how ready thou art to offer up thy self again in Sacrifice to him. Shew him how resolved thou art to walk on still more steadily in his holy ways, to employ all the renewed strength thou shalt receive in his hearty service; and to go forth in the joy of the Lord to do his will with greater humility, freedom, and cheerfulness of Spirit.

Then thou mayest think thou hearest that Voice of Wisdom which saith,

Prov. 9. 5. *Come, eat of my Bread, and drink of the Wine which I have mingled.* Or that of the divine Lover; *Eat,*

Cant. 5. 1. *O Friends, drink, yea, drink abundantly, O beloved. Let your soul be*

Psal. 63. 5. *satisfied as with marrow and fatness, and your mouth praise him with joyful lips.* For Christ himself saith,

Matth. 5. *Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed*

ſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the Kingdom of Heaven. As he will one day ſay to ſuch, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the beginning of the world:* So now he authorizes his Miniſters to ſay, Come ye bleſſed ſouls; receive the tokens of his love, ſome earneſts of future bliſs; and rejoyce in hopes of his heavenly kingdom. He hath not only prepared for you a kingdom, but, as the Pſalmiſt ſpeaks in another caſe, he hath *prepared a Table for you*, and *anoints your head with oyl* (that gladneſs wherewith our royal High-Prieſt is crowned) and *makes your Cup* (his cœleſtial bleſſings poured on us) *to run over.* Let us go then; and humbly receive that *Cup of bleſſing*, to which he invites us. Let us bleſs the Lord and ſpeak good of his Name: deſiring that *all mankind may be bleſſed in him: all Nations may call him bleſſed.* *Pſal.* 72. 17.

To the wicked indeed *God ſaith, What haſt thou to do to declare my Statutes, or that thou ſhouldſt take my Covenant in thy mouth? Seeing thou hateſt inſtruction, and caſteſt my words behind thee. They that are in the fleſh, cannot pleaſe God. And the works of the fleſh are manifeſt which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,* *Pſal.* 50. 16, 17. *Rom.* 8. 8. *Gal.* 5. 19, &c.

reſies, envyings, murders, drunkenneſs, revellings, and ſuch like. For them that do ſuch things *there is a Cup in the hand of the Lord, and the wine of it,* ſaith the Pſalmiſt, *is red, but it is the cup of indignation, and the wine of the fierceneſs of his wrath.*

Rev. 16. 19.

True, my ſoul; but let us go therefore and renounce all ungodlineſs, and worldly luſts. Let us crucifie the fleſh with all the affections and appetites thereof. Let us engage our heart in that Covenant, which we have often taken into our mouth: and proteſt and vow that we think it our happineſs to be his moſt obedient ſervants. Then make no doubt, but that he will accept thee, and ſend thee away with his bleſſing. Addreſs thy ſelf as chearfully to him, as if thou heard'ſt a voice from Heaven, ſaying, *Rejoyce in the Lord alway, again, I ſay rejoyce.*

Phil. 4. 4.

For God hath done great things for you: He hath declared his Salvation, and openly ſhewed his righteouſneſs in the ſight of the heathen. He hath ſo loved the world, as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh; but have everlaſting life. And therefore be glad O ye righteous: be joyful all ye, that are true of heart.

Pſal. 98. 2. John 3. 15. Pſal. 32. ult.

Rejoyce in Gods marvellous love; and wait for his Son from Heaven, whom he raiſed from the dead, even Jeſus which delivered you from the wrath to come.

1 Theſ. 1. 10.

The

The Prayer at home ſome time before the Sacrament.

O Moſt holy and ever bleſſed God, who art brighter than the Sun in its greateſt ſtrength; and dwelleſt in that light which no man can approach unto: whom no man hath ſeen, or can ſee; But in thine infinite goodneſs haſt condeſcended to ſhew us thy glory by manifeſting thy ſelf in our fleſh; ſo that our weakneſs may look upon thee and live. I thy poor Creature, encompaſſed with darkneſs, adore, as I am able, that unſpeakable love: though I have juſt reaſon to tremble even at the preſence of my humbleſt Saviour, and to be afraid when I have before mine eyes, the tokens of his deareſt love. For I have not duly weighed his infinite kindneſs, nor rejoyced in the light of his bleſſed Goſpel, nor loved his Commandments, nor feared his threatnings, nor ſetled my hope and ſatisfaction in his precious Promiſes, as I ought to have done. A great part of my life, I acknowledge, hath held but little conformity with the faith

which I profeſs. I have not remembred ſo frequently as becomes me, my dependance upon thee as my Creator, and my ſubjection to thee as my ſoveraign Lord. I have ſtrangely forgot thy fatherly love in ſending thy Son to dwell among us: and his tender love to us in all his Agonies, and Sweat, and Wounds, and bitter Paſſion for our ſake. O the folly I have been guilty of in liſtning to the inordinate deſires of the fleſh, rather than to the motions of thy holy Spirit! How many neglects [*if not injuries* *] have my Brethren to accuſe me of? How little have I been concern'd for the honour of Religion, and the good and inlargement of thy Church? I have not glorified thee with body and ſpirit, as if I believed the Reſurrection of the dead, and expected from Chriſt Jeſus forgiveneſs of ſins and everlaſting life. How ſhall I ſtand in that great day of judgment, which I have ſo little thought of? Whither ſhall I go, when the remembrance of my Saviour is now ſo aſtoniſh-

* *Here you may mention that envying, wrath, contention, uncharitable cenſurings, &c. you may have been guilty of.*

ſtoniſhing, and the remembrance of thy love ſo ſad and afflicting? It is ſome ſmall comfort to me, that I am ſomething confounded and aſhamed in my own thoughts. Thou haſt not taken, I hope, thy holy Spirit from me. *Thou wilt not forſake the work of thine own hands, but perfect that which concerneth me.* *Pſal.* 138.8. *As thou haſt begun a good work in me, ſo thou wilt finiſh it,* *Phil.* 1. 6. I humbly hope, *to the day of Jeſus Chriſt.* Pierce my heart with a more mortifying ſenſe of what I utter with my mouth. Work in me a deeper ſorrow for all my ſins, a godly ſorrow that worketh repentance, never to be repented of. Turn my heart, Good Lord, turn me quite away from them: that I may loath and *abhor that which is evil, and cleave to that which is good.* *Rom.* 12. 9. I expoſe my ſoul here unto thee, as an object of thy tendereſt pity and compaſſion. I ſpread my wounds before thee, that thou mayſt cleanſe and heal them. It is not thy pardon alone which I deſire; but that I may be throughly renewed and chang'd in my mind, will, and affections. I long for a ſtrong and

ſetled apprehenſion of thee, to over-awe and rule me in every thought, word, deſire and action of my whole life. For a ſtedfaſt love to thee, that may move me willingly and cheerfully to obey thee. And for an active hope in thee, which may conſtantly excite me to purifie my ſelf, even as thou art pure. Great, O Lord, is the levity of my mind, and the fickleneſs of my thoughts; which makes me afraid leſt all theſe holy deſires ſhould preſently vaniſh. Wretch that I am, how often have I ſtarted from my purpoſes, and forſaken my own reſolutions? I am going therefore once more unto thy Altar, to offer my ſoul and body to thee; to renew my Covenant with thee; and to put my ſelf into thy hands, that thou mayſt preſerve theſe thoughts and purpoſes in my heart for ever. Accept, moſt loving Father, of theſe holy intentions. Meet them there again; and viſit me from above with a more plentiful effuſion of thy holy Spirit, to confirm and ſtrengthen me in all goodneſs. I beſeech thee by the precious blood of Jeſus Chriſt, the price of our Salvation; by thy wondrous and ineffable love which gave him for us; to pour down upon me the abundance

dance of thy Grace: that I may ever hereafter walk before thee with a perfect heart in newneſs of life. As thou haſt invited me to that holy Feaſt in remembrance of him: ſo diſpoſe my ſoul to approach unto it with ſuch reverence and holy fear; with ſuch pure devotion and fervent love; with ſuch ſpiritual gladneſs and heavenly joy: that taſting the pleaſures of thine Houſe, I may never thirſt for any thing ſo much; but delight my ſelf always in the Lord, and do good. Lord, what wait I for? truly, my hope is in thee: that I ſhall encreaſe in the faith, and be rooted and grounded in love: and ſtick unto thy teſtimonies with my whole heart, and run the ways of thy commandments, till I have finiſhed my courſe with joy.

Come, Lord Jeſus, and ſeat thy Faith in my mind and will, as in its throne. Eſtabliſh thy Laws and Government there; reign and rule in me for ever. That armed with thy power, all thy enemies may flee before thee, and no evil thing may dwell in thy ſight: but I may overcome the World, the Fleſh, and the Devil, and ſerve thee without fear

in righteouſneſs and holineſs all the days of my life. *Hear my words, O Lord, conſider my meditation. Give ear unto my prayer that goeth not out of feigned lips.* And make me to know and feel that Jeſus who died for me, *is alive from the dead and liveth for evermore:* and that he is an eternal Fountain of life and ſtrength, of comfort and refreſhment, to all thoſe that *by him believe in God, who raiſed him from the dead and gave him glory, that our faith and hope might be in God.* In his moſt powerful Name I ſue unto thee, for all that is comprehended in his own holy words; ſaying,

Pſal. 5. 1. 17. 1. *Rev.* 1. 18. 1 *Pet.* 1. 21.

Our Father, &c.

A Meditation at home afterward.

SOmetime that day, and as often as you can after, reflect upon your own thoughts, resolutions and vows: and consider, that there may be but a few days, perhaps hours, remaining, before you must appear at the Tribunal of him, who hath now entertained you at his Table. The next sight you have of him, may be upon his Throne, as one *that is ready to judge the quick and the dead.* Put your soul in mind of the great account you must then give, of all that you have done in the body: and of your sacred actions, no question, as well as of the rest. And therefore ask your self in the most serious manner, and bid your soul tell you, With what affection hath the death of the Lord been now remembred? Hast thou as sincerely renounced all thy evil wayes and consecrated thy self to the life of Christ, as thou hopest to be saved? As God shall judge the world in righteousness, art thou resolved and determined to become a new Creature, and to pass the time of thy sojourning here in fear? O how dreadful will he then appear, to those who return with the Dog to his vomit, after they have eaten of this holy Bread, and drunk of this holy Cup! Who can stand before him that hath known and remembred his transcendent love, and yet loved his ease, his pleasure, his money or any other thing, better than him and his eternal life? It concerns me nearly, O my soul, to keep him ever in my thoughts, and to express him in my life. That when he comes

1 *Pet.* 5. 5.

he may ſee himſelf in me, and behold his own Image, in righteouſneſs and true holineſs, fairly engraven on my heart. For many will ſay unto him at that day, Lord, *We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.* But *he will ſay, I tell you I know you not whence you are; depart from me all ye workers of iniquity.* Moſt diſmal change! now he invites, now he ſaith *come*; but then he will ſay *depart*: if we come not to his Table with hearts to entertain him, to ſuffer him to dwell in us, and to be the ſole diſpoſer of all our actions. God forbid that ever that terrible voice ſhould ſound in mine ears. This one word DEPART from me; how confounding will it be! It muſt needs ſtrike the ſtouteſt ſoul into eternal ſorrow.

Luke 13. 26, 27.

The ſearcher of my heart knows that I went unfeignedly thither, to give him poſſeſſion of it: and here again I confirm the gift. Let him command what he pleaſes, and I will obey it. Let him bring his croſs along with him, I will ſubmit unto it. Come poverty, come reproaches, come impriſonment, come pains and torments, come death it ſelf: rather than be ſo miſerable as to depart from the living God. *Depart from me*, rather, *ye evil doers; for I will keep the Commandments of my God. I will walk within my houſe with a perfect heart. No wicked thing will I ſet before mine eyes: I hate the work of them that turn aſide, it ſhall not cleave to me. All my delight ſhall be upon the Saints, that are in the earth; and upon ſuch as excel in virtue.*

Pſal. 119. 115. Pſal. 101. 2, 3. Pſal. 16. 3.

And

And that you may preſerve theſe good purpoſes, let your heart be often there, where they were conceived and made; though your body cannot. Look often back upon the Table of the Lord, and ſay with the ſame holy Pſalmiſt, *O when ſhall I come and appear again before thee!* Early will *I ſeek thee, O my God: my ſoul thirſteth for thee; that I may ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. Becauſe thy loving kindneſs is better than life: my lips ſhall praiſe thee. Thus will I bleſs thee, while I live: I will lift up my hands in thy name. My ſoul ſhall be ſatisfied as with marrow and with fatneſs: and my mouth ſhall praiſe thee with joyful lips.*

Pſal. 42. 2. 63. 1, 2, &c.

And to furniſh your ſoul with greater plenty of good thoughts, you may often reflect upon the example which Chriſt hath ſet you in his death as well as in his life. And particularly reſolve to ſpend this month in meditating every day upon his great CHARITY, *who though he was rich, yet for our ſakes he became poor, that by his poverty we might be rich.* In this God *commended his love to us, that while we were yet ſinners, Chriſt died for us. Greater love hath no man than this, that a man lay down his life for his friends. But we when we were enemies were reconciled to God by the death of his Son: and therefore ſhall much more be ſaved by his life.* Excite in your ſelf hereby, a great and compaſſionate love to all Mankind: eſpecially to your Brethren, with whom you are knit in one body. That you may be ſtrongly inclined to do good, as occaſion is offered; to refreſh the

2 *Cor.* 8. 9. *Rom.* 5. 8. *John* 15. 13. *Rom.* 5. 10.

bowels of the poor and needy; to comfort and ſupport the feeble minded; to live with all in unity and peace: till your Chriſtian friendſhip be perfected in endleſs love, in the other world. Remember that God is the *God of peace*, and Chriſt is the *Lord of peace.* Often meditate on the words of our Lord, that *it is better to give than to receive:* and upon theſe words of a good man, that *He is the beſt Merchant who layes out his time upon God, and his money upon the poor.*

The

The Thanksgiving and Prayer.

I Caſt my ſelf down before thee, O Lord in the deepeſt humility of ſoul; to worſhip and praiſe thee together with all the heavenly Hoſt, ſaying: Holy, Holy, Holy, Lord God Almighty; Heaven and Earth are full of thy glorious goodneſs. Thou art the joy of all thoſe happy Creatures above, who continually behold the brightneſs of thy glory: and thy preſence, and the light of thy countenance makes heaven upon earth to us thy ſervants, whom thou admitteſt thus near unto thee. Glory be to God in the higheſt, who to all other bleſſings hath added the gift of his dear Son; and delivered him up for us all. Glory be to the Son of God, the Prince of peace; who hath loved us and given himſelf for us, to redeem us from all iniquity: and left us ſuch remembrances of himſelf, and precious pledges of his never failing love. And thanks be to the holy Spirit of grace, the power of the divine love; which draws us unto God, and inflames us with his love, and raiſes up our hearts towards Heaven.

Heaven. Bleſſed, for ever bleſſed, be thine infinite wiſdom, power and goodneſs, which all the world proclaims unto us, and which thou haſt more particularly manifeſted in Chriſt Jeſus. *There is none in Heaven that we can deſire, but thee; nor in earth beſides thee:* that we may know thee, and intirely love thee, and be made like unto thee, and be loved by thee, and made meet to live for ever with thee. O that the ſight I have now had of thee, may make all things here below ſeem mean & contemptible in mine eyes, in compare with thy favour and good will towards me. That no temptation in the whole world may be able to draw my heart from the obedience I have vowed to thee: but I may ever think of thee, and ever ſeek thee, and ever ſpeak of thy goodneſs, and eſteem my ſelf happy in being beloved of thee, the poſſeſſor of Heaven and Earth. It is the ſerious purpoſe of my heart to cleave to thee; and to ſpend my days in humility and heavenly mindedneſs, in prayer and praiſes, in temperance and chaſtity, in works of juſtice and mercy, in doing of good and forgiving evil, in meekneſs and peaceableneſs,

Pſal. 73.25.

ableneſs, contentedneſs and thankfulneſs, patience and forbearance, and in all other fruits of thy holy Spirit. And therefore I humbly wait on thee, O Father of mercies, for the continued help and aſſiſtance thereof, that

I may be able *to ſhew forth the vertues of thee, who haſt called me out of darkneſs into thy marvellous light.* 1 *Pet.* 2. 9. 1. 5.

Thou wilt preſerve me, I hope, by thy mighty *power through faith unto Salvation:* And ſo conſtantly aſſiſt me by thy Grace, that I may keep my ſelf unſpotted from the world; and never do any thing to offend thee, and cauſe thee to depart away, or hide thy face from thy ſervant who is devoted to thee. O that I may never forget to

put on, as the elect of God, bowels of mercies, kindneſs, lowlineſs of mind, meekneſs, long-ſuffering; and above all theſe things charity which is the bond of perfectneſs: *Coloſſ.* 3. 12, 13, &c.

without which whoever liveth is as dead before thee. Pour into my heart more and more of this moſt excellent grace; that according to

my ability I *may do good, and be rich in good works, rea-* 1 *Tim.* 6. 18.

dy

dy to distribute, willing to communicate; laying up in store for myself a good foundation against the time to come, that I may lay hold on eternal life.

And as this Charity binds me, I most heartily desire the good of all mankind; especially of the Universal Church, which Christ hath purchased by his Blood. That the Devil may not devour his inheritance, and Christians may not bite and devour one another, by hatred and strife and bitter envyings: but the peace of thee our God may rule in their hearts, and all agree together in godly love. It pities thy servants to see her bleeding wounds; her miserable rents and divisions. O that the sweet and loving Spirit of the Lord Jesus may inspire every part of thy Church. O that all who call upon the Name of Christ may be endued with uniting principles, and listen to healing counsels, and be filled with brotherly affections and dispositions. Hear, O Lord, the daily prayers of every Member thereof. Relieve the poor; pity the groans of the sick; support the infirmities of the weak; take compassion upon the sighings of Captives, the cryes of the Fatherless and Widows; the distref-

diſtreſſes of the Strangers and friendleſs, and the various needs of all thoſe that have no helpers. For which end, fill the hearts of all Chriſtian Kings and Rulers with abundance of wiſdom and charity; that they may have ſuch a tender and merciful care of all their Subjects, as Parents have of their Children: providing for their happineſs and comfort to the utmoſt of their power. Give thy Grace alſo to all the Paſtors of thy Flock, that they may ſtir up every one to do their duties, by their holy exhortations and godly examples: and the light of all Chriſtians may ſo ſhine before other men, that they ſeeing their good works may glorifie thee our heavenly Father. That the ſtrangers to our Religion may come and ſubmit themſelves unto thee: and at laſt there may be one fold, as there is one ſhepherd; and the whole world with one voice and one conſent may praiſe and magnifie thy glorious Name. *Now to him that is of power to eſtabliſh me, according to the Goſpel and Preaching of Jeſus Chriſt; to God only wiſe be glory through Chriſt Jeſus for ever.* Amen. *Rom.* 16. 25, 26.

March.

Meditation ſome day before the Sacrament.

YOU may conſider that when God intended to make a new Covenant with Man of more abundant grace and mercy than was ever known before, he was pleaſed to do like a Man. *The Word was made fleſh*, and he came *and dwelt among us*. He declared by the mouth of one taken from among our ſelves his great good will towards us. He entred into all imaginable bonds, to perform his part of that ſacred Covenant. He gave us his word and his oath, (*two immutable things, in which it was impoſſible for God to lie.*) He gave us his Son for a Pledge; and his Son gave his Blood for a Seal, and his holy Spirit for an Earneſt of his eternal Love. Adored be the goodneſs of God (ſhould you ſay within your ſelves) who hath done ſo much to aſſure the hearts of trembling and unbelieving ſinners. Adored be his goodneſs, who is ſo deſirous we ſhould be perſwaded of it. Is there no way for us alſo to engage our ſelves, and paſs our word as ſolemnly to him? Can we find no bonds that are ſacred, wherein to tye our ſelves ſtrongly to his ſervice? Bleſſed be the Mercies of our God, who hath appointed two Sacraments: wherein we for our parts promiſe and ſeal to ſtand to the conditions of that Covenant of grace. But ſo exceſ-

ſive

ſive is his love, that he doth there again likewiſe engage his fidelity to us, and ſecures to us the bleſſings which he hath promiſed in his holy Goſpel. O how excellent is his loving kindneſs, which hath given us ſuch ſtrong conſolation! And how long is it now ſince I was firſt devoted to him, and received the firſt aſſurances of his love? Theſe * —— years have I been called by his Name; and made partaker of his Grace. In my baptiſm he began to ſhew his love to me; & there I entred into Covenant with him, and vowed to keep his Commandments. What manner of perſon ought I to have been in all holy converſation and godlineſs; who am ſo deeply indebted to him; who have lived ſo long in his family, and been often likewiſe entertained at his Table, and received there the renewed tokens of his deareſt love! O how unwearied is his goodneſs, which calls me once more to partake of that great favour! Canſt thou find in thy heart, O my ſoul, to admire any thing, to love any thing like unto him? Let us go with the forwardeſt affection to teſtifie how much we value his kindneſs: to profeſs the ſincerity of our faith in him; and moſt dutiful love unto him. Let us go and confirm the agreement that is between us, and make a new choice of him for our only Maſter and Saviour, and take upon us to be eternally his Servants. Nay, render him our moſt hearty thanks; that he will admit us to that honour: and with the moſt paſſionate admiration make him our acknowledgments, that he would do ſo much to deſerve our Service. Is not this thy mind and intention in approaching to his Table? Doth it not grieve thee that thou haſt

* *Reckon from the time of your Baptiſm, 20, 30, 40, &c.*

at

at any time offended ſo great love? Hadſt thou not rather die and be crucified as he was, than willingly break the leaſt of his Commands? Doſt thou not in heart and reſolution forſake every thing, that would hinder thee from doing his will? Art thou not purpoſed to follow Jeſus in all the actions of an holy, humble, charitable and religious life? Let us go then and wait upon him; and ſhew him the love that we bear unto him. Let us give him thanks, even for this good mind which he hath put into us; and for all the hopes we have that he will continue it to eternal life. Be not diſcouraged; *for when the wicked forſakes his way, and the unrighteous man his thoughts,* he himſelf hath ſaid that, *he will have mercy upon him, and multiply to pardon.* He will pour more abundantly of his holy Spirit on us to ſtrengthen our reſolutions. He will make us grow in Grace, and bring forth all the fruits of righteouſneſs. *He will abundantly ſatisfie us with the fatneſs of his Houſe, and make us to drink of the River of his pleaſures. For with him is the fountain of life; in his light ſhall we ſee light. He will continue his loving kindneſs unto them that know him; and his righteouſneſs to the upright in heart. For the Lords hand is not ſhortned that it cannot ſave; neither his ear heavy, that it cannot hear. But as he that is mighty hath done great things already: ſo his mercy is on them that fear him, from generation to generation.*

Iſa. 55. 7.

Pſal. 36. 8, 9, 10.

Iſai. 59. 1.

Luke 1. 50.

The

The Prayer following that Meditation.

O Moſt holy and ever bleſſed God; the Fountain of good, the higheſt object of our Love, the reſt and ſatisfaction of all rational deſires; infinitely greater than all we can ſee, and all we can conceive. I bow my ſelf before thee, and humbly worſhip thy incomprehenſible Majeſty. It was thy goodneſs which brought me into being; and thy patience which continued me in it unto this time; and a greater mercy which hath not ſuffered my being to be miſerable to me; but heaped on me innumerable good things. But I have no fit name for that ſuperabundant love, which thought of making mankind ſo very happy by thy Son Jeſus. It is a wonder, O Lord, that thou wouldeſt be at ſuch expence about thoſe, who had choſen to be any thing rather than ſuch as thou madeſt them. None but infinite compaſſion could be ſo tender of thoſe who deſpiſed thy Image, and loved to live like the beaſts that periſh. None but thou,

O

O merciful God, could think of bestowing greater benefits on such brutish sinners. And nothing but a stupid negligence and unaccountable inconsiderateness, could ever refuse to be made partakers of such endless happiness as thou designest to us. I am one of those strange things that have forsaken thee, and know not why. Who was long insensible of thy Grace, and unmoveable under thy greatest importunities to return to thee. And since thou hast prevailed with me, am too much inclined to content my self with a small degree of likeness to thee: and apt to find out little pretences and excuses, for the doing of my own will, rather than thine. And that, though I am so solemnly consecrated to thee, and have been instructed in thy blessed Gospel, and put in hopes of such glorious rewards, and received such encouragements at thy Table; where I have frequently promised chearful obedience in all things.

Blessed be thy inconceiveable love, O most gracious Lord, who hast given the Blood of thy Son to be shed for those who sin against that love; if with all their

their hearts and all their ſouls they return unto thee. For ever magnified be thy mercy, who haſt given us ſo many aſſurances of the truth of thy love to us, and ſo many opportunities to teſtifie the truth of ours towards thee. Thou art pleaſed not only by thy Word, thy Promiſe and Oath to give us ground of hope: but even by outward and ſenſible ſigns to encourage our weak and juſtly fearful faith. For who can but tremble to think, that he hath at any time offended the Majeſty of Heaven and Earth? And yet who can but hope, that hears the voice of thy Son inviting us to come unto thee, and promiſing a pardon to returning ſinners? O thou who calleſt me now again to thy holy Table, and there haſt made ſuch rich proviſion for us; aſſiſt I moſt humbly beſeech thee all the meditations, deſires and reſolutions of my ſoul in that holy action. That I may remember all the Lord Jeſus hath done and ſuffered for me, with ſuch an humble admiration, a lively faith, and a thankful love; that I may feel my heart tied faſter to him with the cords of his love; and ſent up to heaven, as the whole burnt offerings, to the Lord.

Draw

Draw me, O God of love, more powerfully to thee, and fill me more with wisdom and goodness; that my mind may more clearly discern between things that differ; my will may become more easie to all that is good; and more obstinate against all that is evil; and that every affection and passion may be more gentle and submissive to the government of thy holy Laws. Possess my heart against all the force of temptations by a never dying sense of thy goodness, and a remembrance of those joys which thou hast prepared for those that love thee. O that all my graces may receive increase of nourishment: that I may more perfectly imitate the humility, the meekness, the patience, the charity, the resignation and absolute obedience of my Lord and Master Jesus Christ. He hath bidden us believe, that thou wilt give thy holy Spirit to those that ask it; as readily as an earthly Parent gives bread to his Children. O let the power of that attend upon me, to fix my wandring thoughts, to raise up my heavy and dull affections, and to form all my holy purposes into a settled disposition and temper of heart, to comply with thy blessed

ſed will in every thing. I am not worthy, I confeſs, of the ſmalleſt crumb of thy mercy: but thou haſt made me to hope for theſe great bleſſings, through thy Grace declared unto us in Chriſt Jeſus. In whoſe words I further recommend my ſelf unto thy merciful kindneſs, ſaying,

Our Father, &c.

A

A Meditation ſome time afterward.

WHen you have leiſure to retire alone by your ſelf, you may ſay to your ſelf as the people did, when they beheld the ſick man at our Saviour's word take up his bed and walk (*Luke* 5. 26.) *I have ſeen ſtrange things to day.* I have ſeen the marvellous love of Heaven to us ſinful duſt and aſhes. I have ſeen how the Son of God died for the love of us: how the bleſſed Jeſus was hanged and bled upon a Croſs for our Salvation. I have beheld him preſenting himſelf unto me; and offering to make me partaker of all his benefits. With what affections did I meet and receive his ſtrange love? did not my heart burn within me when he opened the Counſels of his heart to me? Did it not melt and diſſolve into love, when he ſhewed me how paſſionately he loved me? Did I not offer my ſelf both ſoul & body to him, and promiſe to be his faithful ſervant? Did I not remember that I was his already, and renew my vows to cleave unto him in loyal obedience? O what a tranſforming ſight was it, to behold *Jeſus who was made a little lower than Angels for the ſuffering of death, crowned with glory and honour*; and promiſing by patient continuance in well-doing, to lift me up alſo at laſt unto glory! *Lord, what is man that thou takeſt knowledge of him! or the Son of man that* Pſal. 144. 3.

thou makeſt account of him! How is it poſſible to forget this love, or my own engagements? For what pleaſures ſhall I leave theſe, of Communion with God and my gracious Maſter Chriſt Jeſus? You offer too little, all ye flattering temptations upon earth, that would draw my affections from ſo great an happineſs. There can be nothing comparable, to being beloved of the undoubted Lord of Heaven and earth. *One*

Pſal. 27. 4. *thing have I deſired of the Lord, that will I ſeek after; that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* This is ſufficient to indear an holy life unto me; that I may be always fit to be one of his Gueſts, to feaſt with him at his Table, to be filled with his comforts, and live in hope to live with him in endleſs joys. And could I but ſee what things he hath prepared for thoſe that love him, the height of his glory, the attendance of his Miniſters, the pleaſures that are at his right hand; *there would be no more ſpirit in me.* This little that I have ſeen makes me ſay, *Happy are thoſe thy ſervants,*

1 *King.* 10. 8. *that ſtand continually before thee. Bleſſed are they whom thou haſt cho-*

Pſal. 65. 4. *ſen, and cauſed to approach unto*

84. 4. *thee; that they may dwell in thy heavenly courts; they will ſtill be praiſing thee.* I will never forgo the beginnings of this bliſs. *For a day*

Pſal. 84. 10, *in thy Courts is better than a thou-*

11, 12. *ſand. I had rather be a door-keeper in the Houſe of my God, than to dwell in the tents of wickedneſs. For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will he withhold from them that walk upprightly.*

rightly. O Lord of Hosts, blessed is the man that trusteth in thee.

And here it will be fit to remember, how every deliberate sin after such fresh experiences of Gods goodness, new obligations from him, and new resolutions and vows to him; will be of a more crimson dye, and a bloodier nature. And therefore you must be sober and watch unto prayer. And remember withal, on the other side, that every good action will be the more acceptable, when it proceeds out of mere love to our Master Jesus, who hath loved us so much. And therefore always endeavour to quicken the one by reflecting upon the other. More particularly you may resolve to meditate all the Month following upon the great MEEKNESS of the Lord Jesus. Who was *dumb as a sheep before the shearers, and as a Lamb that is brought to the slaughter. He was oppressed and he was afflicted, yet he opened not his mouth. When he was reviled, he reviled not again: when he suffered, he threatned not; but committed himself to him that judgeth righteously.* And so labour to tread in his steps, and to imitate him in this lovely grace. *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we our selves also were sometimes foolish, and disobedient, and deceived,* &c. This vertue the Apostles, there and in other places*, require us to exercise, especially toward Rulers and Governours. And S. *Peter* recommends this to Wives

Isai. 53. 7.

1 *Pet.* 2. 23.

Tit. 3. 3, 2.

* 1 *Pet.* 3. 15.

as the moſt handſome and becoming attire; *even the ornament of a meek and quiet Spirit, which is in the ſight of God of great price.*

1 *Pet.* 3. 4.

The

The Thanksgiving and Prayer following.

PRaiſed be God. Let all Creatures in Heaven and Earth praiſe the Name of the Lord. For his Name alone is excellent; his Glory is above Earth and Heaven. Glory be to thee, O God moſt high, the Creator of all, the Father of mercies; who openeſt thy hand and filleſt every living thing with good. Bleſſed be thy Name, O Son of the Father, the ever bleſſed Jeſus, to whom I humbly bow my ſelf, as the Image of God, the brightneſs of his Glory, the Redeemer of our ſouls, the Mediator of our peace, and our interceſſor at the right hand of the Majeſty on high. O thou holy Spirit of grace, the Almighty power of God, inſpire my heart, that I may know, that I may acknowledge, that I may love, delight in, obey and praiſe the Lord our God from henceforth and for ever.

Thanks be to the eternal Goodneſs for the everlaſting Goſpel; for the conſtant

ſervices of thy Miniſters; for the happy Communion of Saints; for all the comforts of food, and health, and peace, and friends: above all for the death, reſurrection, aſcenſion and exaltation of our Lord Jeſus, for all the fruits of them; and for the earneſts and pledges I have received, of forgiveneſs of ſins and immortal life. One day is too ſhort to recount thy Mercies. While I live I ſhall never be able to find out, how much thou haſt already loved me; how many bleſſings thou haſt loaded me withal, ſince I came into this world. And yet in the careful improvement of theſe, thou intendeſt to bring me to higher and endleſs felicity. O that the remembrance of what I have ſeen and felt of thy love, may always cleave unto my mind: and that I may every day ſee and be made ſenſible of more. That the powerful operation of it in my heart, may defend me againſt all the allurements of the world and the fleſh: and nothing may be able to entice me from my duty, nor be hard and difficult to do for thy mighty love. Incline my heart, O Lord, continually towards thee; that I may know I love thee, by thinking often of thee, and delighting

lighting to be with thee, and ſtudying in all things to conform my ſelf to thy bleſſed Nature and Will. That having thee always before mine eyes; thy holineſs and righteouſneſs may move me to purifie my heart throughly from all worldly and fleſhly luſts: thy greatneſs may breed in me, much reverence, fear and humility, and thy tender mercies, incline me to pitifulneſs, bowels of mercies, and readineſs to do all good. Give me ſuch apprehenſions of thy truth and faithfulneſs; that I may intirely truſt thee, and rely upon thy promiſes: of thine unerring Wiſdom, that I may reſign my underſtanding to thee, and be perfectly contented with whatſoever thou appointeſt. Diſpoſe my ſoul ſo, that a ſerious ſenſe of thine omniſcience may on all occaſions over-awe every thought of my mind and motion of my will into order and obedience: and thy patient goodneſs ſuppreſs all angry affections in me; and make me gentle, long-ſuffering, and forbearing others in love. Repreſent thine infinite fulneſs, O Lord, continually unto me; that it may engage me in eternal thoughts of thee; and make me rejoyce in the happineſs

pineſs of being one of thy Children, and an Heir of thy glory. There is nothing more my heart can deſire; but only that I may ſtill receive more pledges of thy Fatherly love: and have grace to keep my ſoul ſo pure and undefiled, that our Lord may delight to manifeſt himſelf to me, and make his abode with me.

Reign in me, O bleſſed Lord, and in all the World. Subdue all the enemies of thy Croſs. Advance it above all the Crowns of the Kings of the Earth: that they may become thy obedient Subjects. O that thoſe of them, who call upon thy Name, may be nurſing Fathers to thy Church: and promote Chriſtian piety by their high authority and great examples. Illuminate all the Biſhops and Paſtors of thy Flock; that they may feed thy People with wiſdom and underſtanding, and lead them in the ways of Righteouſneſs. Bleſs all my Friends: pardon and change all my Enemies. Comfort and relieve all ſorts of miſerable people. And grant us ſeaſonable weather, that the Earth may bring forth her increaſe.

Accept of my hearty thanks which I tender

tender thee again for all thy mercies both to my ſoul and body; which are more than thought can number. Accept of this oblation of my whole ſelf, which I have devoutly conſecrated unto thee: deſiring to render all praiſe, thankſgiving, love and hearty ſervice to thee eternally.

Now the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, make us all perfect, ſtabliſh, ſtrengthen, ſettle us. To him be glory and dominion for ever and ever. Amen. 1 *Pet.* 5. 10, 11.

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15 April.

April.

The Meditation ſome day before the Sacrament.

AMong the innumerable ſwarms of people that are upon the face of the earth, how few there are that know the great love of God in Chriſt Jeſus our Lord! And among thoſe few that know it, alas, how ſmall a number are there that remember it, and celebrate it conſtantly with thoſe praiſes and thankful acknowledgments, which it eternally deſerves! O what a grace is this, which I am partaker of, that I ſhould be made *a fellow-Citizen with the Saints and of the houſhold of God!* That I ſhould know what is *the riches of the glory of this Myſtery; which is Chriſt among us the hope of glory!* I am infinitely indebted to the divine goodneſs, which inclines my heart alſo to go and commemorate this love in the aſſembly of his Saints; who all like a ſpiritual building fitly framed together, *grow into an holy Temple in the Lord.* There the Lords name is continually praiſed. There he delights to dwell and hath choſen them for his habitation. There is the voice of joy and gladneſs: and there he ſhowres down the bleſſings of his goodneſs. *O come,* my ſoul, *let us worſhip and bow down: Let us go and kneel before the*

Eph. 2. 19. *Coloſ.* 1. 27. *Pſal.* 95. 6.

Lord

Lord our Maker. Let us exalt the Lord
65. 8. *our God, and make the voice of his praise*
to be heard. Let us give him the ho-
96. 8. *nour due unto his name, and worship*
the Lord with holy worship. For the
100. 5. *Lord is gracious, and his mercy is ever-*
lasting, and his truth endureth from ge-
neration to generation. Thy reverence, thy faith, thy love, thy holy resolutions, thy hunger and thirst, are all, I hope, still alive: wherewith we ought to approach into his presence. Thou hast not forgot sure the meaning of this holy Feast: the sweetness of which may well preserve a memory of the ends for which our Lord invites thee to it. Let us go then with an humble confidence, to admire and proclaim once more, the infinite love of God our Saviour. Let us openly declare that we are his friends and followers: and bid defiance to all his enemies. Yea, let us bind our heart to his Altar with the cords of his love; and make an oblation of all we have unto him. It is but just and reasonable; since we have received so much from him. It is but right, meet and our bounden duty to praise him continually; to glorifie and serve him with body and soul which he hath redeemed. Let us go and thank him therefore that he would come down from Heaven to us: that he will accept us for his servants; and set any esteem upon our poor obedience: and that he will still from Heaven visit us; and not leave us comfortless without his holy presence with us. So may we rejoyce in his salvation, and represent with gladsome hearts his sacrifice to God for our expiation; and fix our eyes upon that glory where he is inthroned: hoping we shall one day sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What

What ſhould hinder us, O my ſoul, from going to begin to be ſo happy? Search and try, examine and prove thy ſelf. Haſt thou not a mind to know and do the whole will of God; with all thy heart, and with all thy ſoul, and with all thy ſtrength? Doſt thou not chuſe to be poor in ſpirit, meek, merciful, pure in heart, a peace-maker, a patient ſufferer for righteouſneſs ſake? and art thou not deſirous to make an increaſe of all theſe by going to his holy Table? Be not diſcouraged then, *but know that the Lord hath choſen him that is godly for himſelf. The Lord will hear when I call upon him.* Go and *offer the Sacrifices of righteouſneſs; and put thy truſt in the Lord. There be many that ſay, Who will ſhew us any good?* But let thy voice be, *Lord, liſt thou up the light of thy countenance upon me. Open thou mine eyes, that I may behold wondrous things out of thy Goſpel. Make me able to comprehend with all Saints, what is the breadth, and length; and depth, and height: and to know the love of Chriſt, which paſſeth knowledge.* This ſhall put *gladneſs in my heart, more than in the time when their Corn and Wine increaſed.* For thine are riches, and power, and honour and pleaſure: and they whom thou loveſt, can want nothing that is good. *Thou Lord wilt bleſs the righteous: with favour wilt thou compaſs him as with a ſhield. The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.*

Pſal. 4. 3, 5, 6. Pſal. 119. 18. Epheſ. 3. 18, 19. Pſal. 5. 12. 22. 26.

The

The Prayer some time before the Communion.

O Lord, who fillest all things, and delightest to pour out thy blessings upon all thy works; especially into humble spirits, who empty themselves of all their own desires, that they may be filled with thy holy truth: Behold a poor soul, that opens it self to thy bounteous goodness, though with much shame and confusion of face, when I remember how much of thy Grace I have refused, or in vain received. Thou hast sent me, I acknowledge, unasked innumerable benefits; and I have found thee in my very heart, when I sought not after thee. Often have I felt holy thoughts springing up in my mind; and pious affections carrying my heart away from all these earthly vanities. Many godly purposes hast thou wrought in me; and made me to taste how happy a thing it is to love thee, and be beloved of thee. *O God, thou hast taught me from my youth,* and early instructed me in the knowledge of thy truth.

Psal. 71. 17.

Thou

Thou haſt prevented all my deſires; and ſecretly diſpoſed my will, to chuſe the wayes of virtue and piety. *Hitherto I have declared thy wondrous works*; and every day brings along with it, new teſtimonies of thy moſt fatherly care and providence. But all this only reproaches me, for my ſhameful negligence, ingratitude, and unfruitfulneſs in the knowledge of the Lord Jeſus: and makes me deſpair of receiving any more of thy Grace; unleſs thou wilt magnifie the riches of it, in thy patient and long-ſuffering charity towards me. Thou haſt required us to put on bowels of mercy, kindneſs, condeſcenſion; forbearing and forgiving one another, if any man have a quarrel againſt any: And haſt taught us ſuch charity as is kind and ſuffereth long, and beareth all things. And therefore I am encouraged to fly unto thee and to hope in thee, who haſt made thy ſelf, the pattern of tenderneſs and compaſſion to us in Chriſt Jeſus. There is ſomething of thy ſelf likewiſe ſtill remaining in me. I feel my heart inclining towards thee; deſiring to have a more lively knowledge of thee,

Coloſſ. 3. 12, 13.

1 *Cor.* 13. 4, 7.

thee and to be made thoroughly good and perfectly like thee. Which emboldens me the more to wait upon thee, and to open my heart for new communications of thy holy Spirit to me. O thou who giveſt food to all fleſh, who ſatisfieſt the cravings of every living thing: deny not the deſires of an immortal ſoul which hungers and thirſts to be filled with the fruit of the Spirit, *in all goodneſs, and righteouſneſs, and truth.* It is not thy pardon only which I crave, and humbly hope for, through thy mercy in Chriſt: But a power from above continually to aſſiſt the holy reſolutions, thou haſt wrought in me; *to deny all ungodlineſs and worldly luſts; and to live ſoberly, righteouſly and godly in this preſent world. I have choſen O, Lord, the way of truth: thy judgments have I laid before me. Thy word have I hid in my heart that I might not ſin againſt thee. I have gone aſtray: but now I will meditate in thy precepts, and have reſpect unto thy wayes. I will delight my ſelf in thy ſtatutes: I will not forget thy word. With my whole heart do I ſeek thee: O let me not wander*

Epheſ. 5. 9.

Titus 2. 12.

Pſa. 119. 30. 10, 11, 38.

wander from thy Commandments. But ſtabliſh thy word unto thy ſervant, who is devoted to thy fear. Hold up my goings in thy paths, that my footſteps ſlip not. *Pſal.* 17. 5.

And give me leave, good Lord, to approach to thy Table, and there to dedicate my ſelf again unto thee, and receive freſh tokens of thy grace and favour towards me. I am not worthy, I confeſs, to be ſeen in thy ſacred preſence: But ſince thou haſt wrought in me a will to pleaſe thee in all things; I deſire that I may humbly appear and profeſs it before thee: and wait upon thee for a power to do, according to the purpoſes of my heart. O thou who ſearcheſt the hearts, and knoweſt what is in man: deal with me according to the ſincerity of my ſoul. And open mine eyes that I may ſee it, if there be any evil way in me: any pride, any covetouſneſs, any impurity, any hatred or uncharitableneſs. For I renounce them all; and unfeignedly reſolve *to do juſtly, and to love mercy, and to walk humbly with my God. Let theſe words of my mouth, and meditations of my* *Mic* 6.8. *Pſal.* 19. 14.

heart

heart be acceptable in thy ſight, O Lord my ſtrength and my redeemer. And when I come to thy holy Table, may I feel that thou haſt accepted them: by inſpiring me with ſtronger purpoſes to continue in thy obedience; and lifting me up to an higher degree of love to thee and my bleſſed Saviour. Raiſe me, O Lord, ſo high, that I may be out of the reach of the temptations of the World and the Devil: or at leaſt they may never be able to draw me down to follow any ſinful luſts and deſires. *O Lord hear; O Lord forgive: O Lord, hearken and do*, according to thy infinite mercies declared in Chriſt Jeſus; and the moſt comprehenſive meaning of his own holy words, in which he hath taught us to pray, ſaying,

Dan. 9. 19.

Our Father, &c.

A Meditation afterward at home.

THe next time thou viſiteſt thy ſoul, ask it if it obſerved well that glorious Perſon who feaſted thee at his Table: and marked the kind and gracious words which he ſpake unto thee, by the repreſentation of his broken Body, and Blood that was ſhed for thy ſake. Alas! wilt thou ſay, I ſhould not have been here, if I had had a clear view of his glories. He would have carried me to Heaven with him, if my heart had been poſſeſſed with the fulneſs of his love. My eyes are too weak to behold his perfections: my thoughts too narrow to comprehend the unſearchable riches of his grace.

But haſt thou not ſeen ſomething of him? Did not many of his beauteous Graces ſhine fairly in thine eyes? Did he not even force upon thee ſome ſenſe of his wondrous goodneſs and charity? And hath he not put himſelf, by ſenſible tokens, into thy very hands; nay, entred into thine heart, and told thee, that he hath deſired it for his habitation? Where is he then? What haſt thou done with him? Are the thoughts of him vaniſhed already out of thy mind? Doth the love of him languiſh and die thus ſoon in thy breaſt? Art thou content to let him go, and ſee him no more till the ſame ſolemnity come about again?

How wilt thou be able then to appear before him, at that time? With what face wilt thou look

look upon him, whom thou ſlighteſt ſo much, as to love any company better than his? Will it not confound thee to think that thou art but a ſtranger to him, though thou haſt been ſo often with him? and that he can find nothing of himſelf in thee; no, not after ſo many profeſſions of the greateſt love and friendſhip to him? O let him ſee, that he hath not beſtowed himſelf on one that knows not how to value ſo divine a Gueſt. Preſerve an everlaſting memory of his dying love. Never fail to thank him for it every day, with the greateſt paſſion thou art able to excite. Look on him ſeriouſly, and ſtudy to be like him. Never take off thine eyes from his beauties, till all his lovely qualities be imprinted on thy heart. Imitate his humility and great condeſcenſion to us of low eſtate. Learn of him to be meek and lowly in heart. Walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an Offering and a Sacrifice to God for a ſweet ſmelling ſavour. Purifie thy ſelf, even as he is pure. Let thy converſation be without covetouſneſs; and be content with ſuch things as thou haſt. Truſt in the Lord, and do good: make him thy hope, and thy portion. That as long as thou liveſt, Chriſt Jeſus may be ſeen among men. O what a goodly ſight would it be, to behold our Lord ſtill walking up and down in the world! To ſee the loving, the peaceable, the meek, the merciful, the holy Jeſus again upon the earth! Do thou reſolve to be that bleſſed man, in whom he ſhall appear. Let not his Image and likeneſs be loſt, whilſt thou art in being: and labour

Matth. 11. 29.
Epheſ. 5. 2.
1 *John* 3. 3.
Heb. 13. 5.
Pſal. 37. 3.

bour to leave it upon others when thou art dead and gone.

Particularly, thou mayeſt reſolve all this month to meditate often on the PATIENCE of our Lord, under all the rude affronts and cruel pains he endured from his enemies: and the great dulneſs, untowardneſs, and ſlowneſs to believe, which he found in his Diſciples. That ſo

Patience may have its perfect work in thee; to the *end thou mayeſt be perfect, and entire, wanting nothing.* *James* 1. 4.

For we have need of Patience, that after we have done the will of God, we may receive the promiſe. *Reſt in the Lord therefore, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.* *Heb.* 10. 36. *Pſal.* 37. 7.

Reſolve not to be diſcouraged in thy Chriſtian courſe, whatſoever it be that thou art to do, or ſuffer.

Warn them that are unruly: comfort the feeble minded; ſupport the weak; be patient toward all men. 1 *Theſſ.* 5. 14.

Remembring that this is the character of thoſe who received the heavenly ſeed with honeſt and good hearts; *that they brought forth fruit with patience.* *Luke* 8. 15.

And we know that the fruit *of patience is experience; and experience worketh hope; and hope maketh not aſhamed.* *Rom.* 5. 3, 4.

The Thanksgiving and Prayer.

ALL thy works praiſe thee, O Lord; they proclaim thy greatneſs, thy wiſdom, thy power and goodneſs, throughout the world. There is no place in heaven or earth where their voice is not heard. But the mouths of rational Creatures ought moſt to be filled with thy praiſes, whom thou haſt made to underſtand the wiſdom and majeſty of all thy works. We our ſelves, O Lord, are fearfully and wonderfully made. Thou haſt adorned mankind with moſt noble perfections, and given us dominion over the works of thy hand. And after we had deſpiſed this honour which thou didſt us, chuſing to become like the beaſts that periſh: thou waſt pleaſed to do us a greater; and to demonſtrate an infinite wiſdom, power and charity in our recovery by Chriſt Jeſus. I bleſs thee, O God, for that abundant grace; and for that part and portion, which thou haſt given me in it. That thou waſt pleaſed to come ſo lovingly, and dwell

dwell among us; and appear in the likeneſs of ſinful fleſh: to what can I aſcribe it, but thine incomprehenſible love, and readineſs to do us good? I moſt heartily thank thee, that thou wouldſt ſo mercifully comfort us by thy divine preſence among us; and encourage us to hope in thee, that thou wilt not deſtroy us. And that thou haſt proclaimed as much by thine eternal Word, and bidden us to hope in thy mercy. Above all, that thou haſt aſſured us by his Death and Paſſion, that thou wilt pardon our ſins; and by his Reſurrection, that thou wilt beſtow on us eternal life. There is no end, O Lord, of thy loving kindneſs. For thou continueſt to give us new aſſurances and tokens of thy good will towards us: and haſt now entertained me at thine own Table, with his moſt precious Body and Blood. It is too little, O God of all grace, to give thee my ſelf, if I had any more to give. All that I can do, is again and again to give my ſelf to thee. And as I have at thine Altar offered my whole ſoul and body to be employed according to thy holy will and pleaſure: ſo I continue here to renew my devotion to thee; and to oblige my

ſelf

ſelf by repeated vows to be thy ſervant. I hope I ſhall never ſuffer thy love to ſlip out of my mind; nor forget the promiſes wherein I ſtand ingaged to thee. Yea, that thou in thine abundant goodneſs wilt always accompany me by thy holy Spirit, (which our Lord hath bid me expect from thee,) to preſerve alive his memory in my heart: that I may ever be a follower of him in poverty of ſpirit, in meekneſs, in mercifulneſs, in purity of heart, in peaceableneſs, and ſtudying to be quiet. *And the Lord direct my heart to the love of God, and the patient waiting for Chriſt.* That I may endure all the troubles of this life with a compoſed conſtant ſpirit; and never repine at any thing that befals me. That I may chearfully ſuffer for righteouſneſs ſake; and taking up my Croſs *run with patience the race that is ſet before me: looking unto Jeſus the Author and finiſher of our faith; who for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of thy throne of glory.*

2 *Theſſ.* 3. 5.

Heb. 12. 1, 2.

Now

Now the God of patience and conſolation grant us all to be like minded one towards another, according to Chriſt Jeſus. Rom. 15. 5, 6, 7. That all Chriſtian people may *with one mind and one mouth, glorifie thee our God: and receive one another, as Chriſt alſo received us, into thy glory.* Unite our hearts in love and charity: and give us grace *to follow after thoſe things which make for peace, and things wherewith one may edifie another.* Rom. 14. 19. O that the power of all Chriſtian Kings and Rulers may be employed to be a terror to all evil doers; and to give praiſe and encouragement to all that do well. That all the ſervants of the Lord in holy offices, may *be gentle unto all men, apt to teach, patient in meekneſs inſtructing thoſe that oppoſe themſelves.* 2 Tim. 2. 24. And all thoſe that are under their care, may have the grace *to eſteem them very highly in love for their works ſake: and laying apart all filthineſs, and ſuperfluity of naughtineſs, receive with meekneſs the engrafted word, which is able to ſave their ſouls.* 1 Theſſ. 5. 13. James 1. 21.

mend to thy mercies all the poor, the ſick, the fatherleſs and widows; and whoſoever are in any diſtreſs: that they may remember the words of the Lord Jeſus, *and in their patience poſſeſs their ſouls.* And *the Lord deliver us all from every evil work, and preſerve us unto his heavenly kingdom: to whom be glory for ever and ever.* Amen.

Luke 21. 19.

2 *Tim.* 4. 18.

Way.

Meditation some day before the Sacrament.

CAst your eyes now on the beautiful face of the earth, and see how all things smile upon you. How God hath crowned the year with his goodness, and cloathed the Pastures with Flocks, the Gardens with Flowers and Fruits, and the valleys with Corn. How the little Hills, as the Psalmist speaks, *Psal.* 65. are girded with gladness; and every Creature shouts for joy and sings. And then think with thy self, how uncomely it is that thou shouldst be the only dull and silent thing: whom the Lord hath adorned with greater riches and honour; and set over all the works of his hand. Think what nobler beauties he hath made thee to behold, and set before thy mind: even himself in all his glory, which shines upon thee in the face of Jesus Christ. Think how he calls thee to a Paradise of delight, now that he hath invited thee to his holy Table: where he represents unto thee the Son of his love, the express Image of his person, and all the happy fruits of his manifestation in our flesh. Bid thy soul therefore awake, and meditate on his humble descent from Heaven for our sake, with the acclamations of all the heavenly Host; on all his miraculous works of charity; his holy and useful life; his bitter passi-

on; his bloody and shameful death; his glorious resurrection and ascension; his power at the right hand of God; and all the benefits he hath by these means obtained to us, and crowned our nature withal. Bid it sing aloud, and give praise, and shout for joy. Stir up all that is within thee, to bless his holy name. That while all things round about thee are fresh and spirituous and full of life; thou mayst not remain the only dead and heartless creature: but spring up together with the rest, in all the acts of spiritual life. Say to thy self, what a new world do I see? God dwelling here among men. *God in Christ reconciling the world to himself, not imputing their trespasses unto them.* Friendship made between heaven and earth. *Death swallowed up in victory.* The gate of heaven set open to all believers. Jesus our fore-runner, there already enthroned, waiting for all his faithful followers; and filling them now with good hope, peace, and joy in the holy Ghost.

O what a glorious sight is this: which the Angels themselves admired! What a *new heaven and new earth* should this have made, *wherein dwelleth righteousness?* What ails us, that we do not all become new creatures? And *beholding as in a glass the glory of our Lord, are not changed into the same image, from glory to glory; even as by the Spirit of the Lord?* I am ashamed of my barrenness in the knowledge of Christ Jesus: into whom I was ingrafted long ago. It is high time to be more fruitful in all good works. For he hath said that,

John 15. 2, 8. *every branch in me that beareth not fruit, my Father taketh away: and every branch that beareth fruit.*

fruit, he purgeth it, that it may bring forth more fruit. And herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples. I will go therefore and open my heart to him who is the root and fountain of life; that I may derive new ſpirit, vigour, and ſtrength from him. I will go and declare that I believe in him: that I have placed my hope, my comfort and ſatisfaction in his love; and value his favour and bleſſing more than all the world. I will ſhew him how I long to be changed more and more, into his divine Image: and am reſolved *to abide in him, and that his word ſhall abide in me.* *ver.* 7. I will give him all the aſſurance of it, I am able: by renewing my Covenant with him; and making a chearful oblation of all that I am, and have, and can do, unto his ſervice. Then ſure he will communicate more of himſelf unto me. I ſhall feel his divine power and vertue quickening me: *and becauſe he lives, I ſhall live alſo.* *John* 14. 19. The Sun when he returns to viſit us with his warmth, doth not more revive all things, and renew the face of the earth, than I ſhall find him enlivening and renewing me; that I *may have my fruit unto holineſs, and the end everlaſting life.* *Rom.* 6. 22. For he himſelf hath ſaid, *If you abide in me, and my words abide in you, ye ſhall ask what you will, and it ſhall be done unto you.* *John* 15. 7. Be it unto me, O Lord, according to thy word. I ask nothing, but that I may ſtill have the grace to continue in thy love, by keeping thy Commandments. That I may grow and increaſe in wiſdom and holineſs; and be filled with all the fruits

of the Spirit. With *love, joy,*
Gal. 5. 22. *peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance:* and that they may abound in me more and more, to thy praiſe and glory. *Amen.*

The

The Prayer ſome time before.

O Moſt bleſſed God, who art moſt lovely in thy ſelf and in all thy works: and full of love and kindneſs to us whom thou haſt made to underſtand thy glorious perfections. Thou art beloved of all thoſe that ſeriouſly fix their eyes on the beauties of thy holineſs, wiſdom and goodneſs; and obſerve thy bounty to all thy Creatures. Thouſands of Angels and Saints thou haſt, whoſe hearts burn continually with love to thee: and thou haſt had many faithful ſervants that have died for the love of thee. I am one of thoſe fools and ſenſleſs wretches, that have loved every thing better than thee my Creator, and merciful Saviour. While others have burnt in the fires for thee, I have been unwilling ſometimes to take the pains of a few ſerious thoughts about thee. And my mind, at beſt, is apt to ſtart away from that moſt heavenly employment: it is hard to think, even of thy ſurpaſſing kindneſs to me without interruption, but for a few moments. I am too unlike

the ancient Disciples of the Lord Jesus: being prone to content my self with reading or hearing thy Word; with speaking of thee or praying to thee: and all many timeswithout any love, or but with little affection to thee. Yea, while I make mention of thy love, I am not so much in love with thee, as it deserves. I have beheld the Sun of righteousness shining upon me, and received the deareſt pledges of thy loving kindness; without that warmth and heat of love which it might have excited. The liveliest Truths have not penetrated so deep, as they should, into my heart. But though thou hast been pleased to intreat so earnestly, and promise so liberally, as if thou shouldst be indebted to me for my love; it hath many times but little stirred this dull soul towards thee. Thou hast loved us so much as to purchase our love at any rate: having redeemed us with thy Sons Blood, which is the greatest price; and called us to thy Kingdom and glory, which is the greatest reward: but alas! how unconcern'd have I been, too oft, in all these wonders of thy love?

I am ashamed of my self. I blush to think

think that after ſo long acquaintance with thee, I ſhould love thee and delight in thee to no higher a degree. Which is the only thing, next to thy Grace, which pities our weakneſſes, that gives me hope I ſhall at laſt love thee far better. Still make me more aſhamed, that after all thy care and pains thou ſhouldſt ſee ſo little of thy ſelf in me. And aſſiſt me by the power of a mighty grace, which I will endeavour to improve, to fix mine eyes more ſtedfaſtly on thee, and to ſtay my thoughts with thee; till I love thee ſo much as to be changed into thy likeneſs. Now that I am going to commemorate thy love in Chriſt Jeſus, let not my ingratitude provoke thee to abſent thy ſelf from me: but according to the gracious Covenant thou haſt made with us in his Blood, be merciful to my ſins, and remember not mine iniquities againſt me. Make me know and feel that thou doſt pardon me, by exciting holy reſolutions in me to purifie my heart more perfectly; and diſpoſing me intirely to love thy holy nature and will, and conform my ſelf unto it in all things. *O that all carnal affections may die in me, and all things belonging*

to the Spirit may live and grow in me. That I may have power and ſtrength to have victory and to triumph againſt the Devil, the world and the fleſh. That I may utterly hate every thing that is evil; and cleave moſt affectionately to that which is good. Yea, that I may hate even Father and Mother, and the deareſt thing in this world, rather than ſin againſt thee and forſake thee. That no relation, no pleaſure, no profitable enjoyment, may ever turn my heart from thee, but rather draw me to thee, and make me more in love with thee. All thy Creatures may juſtly complain of me, if I ſhould not love thee above them all. But how ſhall I anſwer it to our Lord Jeſus, if his love ſhould not conſtrain me? O that the ſpirit of thy ancient Saints may hereafter poſſeſs my heart.

Pſal. 131. 6. That I may cry *out after God, even the living God.*

63. 8. *That I may watch for thee, more than they that watch for the morning: And my ſoul*

119. 20. *may follow hard after thee: and even break for the longing it hath to thy judgments at all times.* That I may be

a *diligent follower of their Doctrine, manner of life, purpose, faith, long-suffering, and patience.* O that the *words of thy mouth may be sweeter to me than the honey and the honey comb.* That I may *delight my self in thy Commandment which I have loved.* And the light of thy countenance may be better to me than life it self. *Amen.*

2 *Tim.* 3. 10. *Pſal.* 119. 103. *Pſal.* 119. 47.

Confirm and ſtrengthen, good Lord, all theſe holy deſires and diſpoſitions which thou haſt wrought in my heart; that they may ripen into all the fruits of righteouſneſs, which are by Chriſt Jeſus to thy praiſe and glory. In his holy words I further recommend my ſelf to thine infinite mercies, ſaying,

Our Father, &c.

The

The Meditation afterward at home.

O *Love, what hast thou done?* said an holy Man, when he thought of the Mercies of God in Christ Jesus. Thou broughtest the Son of God down from Heaven, and made him appear in the likeness of Man. Thou broughtest him to his Cross, and made him an offering of a sweet smelling savour unto God. *O Love, what wouldst thou not do* (mayest thou say to thy self) if thou didst but possess our hearts? That which made him like to us, and brought him down hither; would make us like to God, and carry us up to Heaven. If I did but love God, what could he demand of me which I should not immediately do? How naturally should I study to please him? How easie and delightful would it be to comply with his will? and what a favour should I count it, that I might know his will which I am to do? None of his Commandments would be grievous to me; but all his ways pleasantness, and all his paths peace. And will it not be very strange, if I should not love him, who hath loved me so much, and is still demonstrating his kindness to me? I must forget my belief if I should not love him: and *that* he will not let me forget; but calls me often to his holy Table, and feeds me with the sweet remembrance of him. There he represents to me, that which I continually profess to believe. That he is the Father Almighty, of whom the whole family of Heaven and Earth is named. That Jesus is his only Son our Lord; that he was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*,

Pilate, was crucified and put to death, roſe again, aſcended to God's right hand, and will come at laſt to judge the quick and the dead. This is my Faith. May I never make confeſſion of it, without feeling it excited *to work by love*. *Gal.* 5. 6. May it alway call to mind the vows I have made *to live by this Faith of the Son of God*. 2. 20. May it *purifie my heart*; that when he ſhall appear again and come to judge the world, my *faith may be found to praiſe, and honour, and glory*. Amen. *Acts* 15. 9. 1 *Pet.* 1. 7.

This was the reaſon, you may here conſider, that good man anciently adviſed all Chriſtians to repeat the Creed every morning. Not as a Prayer, or a preſervative from ſin, meerly by the force of the words: but to put them in mind that they were the followers of Jeſus, who had done and ſuffered ſo much for them; and to quicken themſelves to love and to good works, which are the natural fruits of faith in Chriſt. Reſolve therefore to reflect on it, for this end. Shew that thou doſt willingly remember the Lord Jeſus, and ſtudieſt to ſtir up his love in thy heart: and haſt not only ſome ſudden flaſhes of it forced upon thee, by the meer greatneſs and power of his love. Think that thy love to him will grow faint and cold without theſe endeavours: ſo that it will be a doubt to thy ſelf (O how uncomfortable is that!) whether thou loveſt him or no.

And the better to preſerve it, thou mayeſt reſolve particularly to meditate often, all this Month, upon this piece of Chriſt's love, in inſtituting and ordaining, juſt before he died, theſe HOLY MYS-

MYSTERIES at this Divine Feast, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. O what a kindness was this, mayest thou think with thy self! what wonder of love, which is here fairly represented to us and set before our eyes! What a pleasure is it to see our selves thus beloved of the Soveraign of the World! to behold our selves in the Armes of the Almighty, the only wise, and all-sufficient good! who will never fail to take care of us, provide for us, direct, support, assist, comfort and protect us; yea, and eternally bless us. This is love indeed, that we have such pledges given us of his everlasting kindness: that we shall see him in the other world, where we shall know him and love him as much as we can desire. Nay, what an happiness is it that we can love him at all? And that he will take such care to excite our love to so great an height in this world? O what pleasures have I felt in loving him; and offering my heart with sincere affection to him! How doth my Will sweetly melt into his; when I think how good he is, and how much I am obliged to him! We should never have praised him so much, if he had not thus represented his love to us: And that, together with entire friendship and concord (to which he also here ingages us) is the happiness of Angels and glorified Spirits. I will never cease to think of these pleasures, that I may never cease to injoy them: but be still more and more praising thee, till I come to praise thee in the company of the Blessed.

The Prayer and Thanksgiving afterward.

O Moſt holy and ever bleſſed God; thy Name alone is excellent; thy Glory is above the Earth and Heaven. All the heavenly Powers continually proclaim thy greatneſs; and raiſe themſelves, not thee, by admiring, loving and praiſing thy eternal Majeſty. I moſt humbly adore and extol thy unſearchable Wiſdom, thy uncontroulable Power, thy boundleſs goodneſs; and thy unſpotted Holineſs and Truth. It is a ſhame, I acknowledge, that ever I ſhould think of eſteeming or loving any thing like to thee, who art ſo infinitely above all the world; and it being ſo impoſſible for me to be ſafe or happy, but in thy love. And it is no leſs ſhame to make mention of thy Name, without the greateſt joy and ſatisfaction of heart in thy love and favour. For thy wiſdom is the ſureſt guide and moſt certain director: thy Power is our ſtrength and ſafeguard: thy good Providence is our all-ſufficient

ent treaſure: thy Holineſs and Truth is our ſecurity: thy Goodneſs is our hope and comfort: thy unerring Will is our ſatisfaction, in all events that here befal us. I cannot wiſh, when I ſeriouſly recollect my ſelf, to live in a world without thee. It would be better not to be at all, than to be forſaken of thee, and left to the conduct of my own childiſh thoughts and deſires; and to the protection and proviſion of my own weakneſs. How much do I owe thee, even for this knowledge of thee? And I have had daily yea minutely experience of thy loving kindneſs, ever ſince I had a being. A great number of thy Creatures ſerve me, and miniſter unto my content and comfort, by thy command. And thy own Son is become a Servant to me, and ſubmitted himſelf to the vileſt ſtate and condition for my happineſs. I deſerve not to live, if I ſhould not love thee intirely. For thou art every day adding new fuel to my love, and taking care that it may never go out. What tokens of thy love hath this day brought along with it to my Soul? Thou haſt given me leave to wait upon thee, and feaſt with thee at thy own

own Table: To ſee the love that the Lord Jeſus bare and ſtill continues to me; that I may be ſtill more induced to love thee, and ſtrongly engaged to be ſo happy, as to continue in thy love by cordial obedience to thee. Who can look on thee, O bleſſed Lord, and not love thee? Who can think of what thou haſt done unto us, and not devote himſelf eternally to thy love and ſervice? But alas! our eyes are weak; our thoughts are ſhort and tranſient; we are ſoon weary of beholding, and thinking even of thy love. Direct my thoughts therefore by thy mighty power more ſtrongly towards thee. Faſten in my mind a more lively remembrance of thee: that I may, at leaſt, be often looking back unto thee, and delight to reflect upon thy wondrous love. *Turn mine eyes from beholding vanity, and quicken thou me in thy way.* *Pſal.* 119. 37. And, O that all my love may be changed into obedience; that I may be ever very fearful to diſpleaſe thee; and careful to omit no part of the duty I owe thee: but I may ſpend my days in acts of holy love towards thee and towards all men. That *I may rejoye evermore:*

1 *Theſſ.* 5. 15, 16, 17, &c. *more: pray without ceaſing: in every thing give thanks: prove all things, and hold faſt that which is good: never rendring to any man evil for evil; but ever following that which is good, both among our ſelves, and to all men.*

And I deſire the happineſs of all Mankind: eſpecially that the *Faith* of all Chriſtian people may *grow exceedingly*, and the *Charity of every one towards each other may abound.* That ſo they may *adorn the doctrine of God our Saviour in all things:* and recommend his Religion, effectually, by their good and innocent lives, to all the world. *Give the King thy judgments, O God: that he may judge thy people with righteouſneſs, and thy poor with judgment. That the greater powers may bring peace to thy people, and the leſſer alſo, by righteouſneſs. That they may judge the poor of the people, and ſave the children of the needy, and break in pieces the oppreſſor. That we may all fear thee, as long as the Sun and Moon endure, throughout all generations.*

2 *Theſſ.* 1.3. *Tit.* 2. 10. *Pſ.* 72. 1, &c.

Now

Now unto him that *hath chosen us to Salvation, through Sanctification of the Spirit; and belief of the truth: whereunto he hath called us by the Gospel, to the obtaining of the glory of the Lord Jesus Christ*, be thanks and praise, and love and obedience rendred, World without end. *Amen.* 2 *Thess.* 2. 13, 14.

June.

June.

The Meditation ſome day before the Sacrament.

IS it poſſible that the great God ſhould be *manifeſted in the fleſh*? And that he ſhould *purchaſe* thoſe who were his Creatures, ſinful Creatures, *with his own blood*? Surely we do not believe this. How joyful, how thankful ſhould we be; how holily, how purely ſhould we live; if we thought our ſelves ſo nearly related to him? What faith, what hope ſhould we place in him? How confidently ſhould we truſt our ſelves and all we have with him? How willingly ſhould we reſign our ſelves to his pleaſure, who hath not thought this too much to do for us? And how contentedly ſhould we want what he pleaſes not to give, who hath done us ſuch an honour, as to marry us to himſelf? If he had taken hold of the Nature of Angels, and laid down that life, that precious life which was ſpent for us, for their redemption; how much would thoſe heavenly Creatures have loved him? And yet, now that he is deſirous of our little love, he cannot have it. O my ſoul, what is become of that love which thou lately profeſſedſt to him? I thought the laſt time we were at his Table, that thou waſt mightily ſenſible of his love, and wouldeſt never ceaſe to love him. Didſt thou not proteſt,

1 *Tim.* 3. 16. *Acts* 20.28

teſt, that nothing was ſo dear unto thee as thy Saviour, and his Commands and precious Promiſes? That thou hadſt rather loſe thy life, than loſe his favour? And didſt thou not reſolve that thou wouldeſt preſerve it as thy life, by all the acts of love to God and Man? O how eaſily do we forget the greateſt benefits? How apt are we to pay him only with liberal promiſes? If he had not made us this new invitation to his Table, it is poſſible we might have forgotten, that we have any obligations to him. But this ſweet voice of thy Saviour, which calls upon thee; ſaying, Come, *do this in remembrance of me*, how doth it awaken and revive that love, which ſometime I felt in my heart to him? Thanks be to his goodneſs for this new opportunity to acknowledge his love, and to profeſs my own. I hope in time I ſhall love him to the height of my deſires: and by theſe frequent remembrances of him, become perfectly like him.

Though very unworthy therefore of this new favour, who have been ſo unmindful of the old, I will go into his houſe, and preſent my ſelf at his Altar: if it be but to declare that I belong to him; and am not willing to loſe his bleſſing. I will ſhew him, at leaſt, that I do not quite forget him; and have a mind to become a better Chriſtian. But how is it poſſible, that I ſhould ſee the repreſentation of his mighty love, that I ſhould behold his pains and agonies for my ſake; and do no more than tell him, that I keep him in mind, and intend to obey him? I cannot chuſe but vow my ſelf intirely to him. I muſt bind my ſelf, in the moſt ſacred Covenant, to keep his Commands. I can do no leſs than aſſure him again that I *love righte-*

righteousness, and hate iniquity: and will chuse death, rather than to displease him. Nay, I will resolve never to cease to renew these vows; and multiply my engagements: and then at last, sure, I shall become stedfast in his Covenant, and *delight my self greatly in his Commandments. My soul shall keep thy testimonies, and love them exceedingly. My hands also will I lift up unto thy Commandments wich I have loved: and I will meditate in thy Statutes. So shall I keep thy Law continually, for ever and ever. I will rejoyce at thy word, as one that findeth great spoil. And love thy Commandments above gold, yea above fine gold. The Law of thy mouth shall be dearer unto me, than thousands of gold and silver.* Let us go, my soul, and thank him heartily, as for other benefits of his passion, so for these hopes I have of becoming so perfectly in love with him, that I shall exactly resemble him. *Hope in God, for thou shalt yet praise him, who is the health of thy countenance, and thy God. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.*

Psa. 112. 1. Psal. 119. 167, 48, 44, 162, 127, 72. Psa. 42. 11. Psa. 66. 18, 19, 20.

The Prayer some day before the Communion.

O Most High and Holy one; who canst not be comprehended by our shallow thoughts, nor by any other thing, but only thy self. Though inconceivably beneath thine infinite Majesty, and also a miserable sinner, I make bold, in the Name of the Lord Jesus who is my hope, with humble reverence to prostrate my self before thee. Acknowledging that thou art my Maker, my Lord and Soveraign; and that I being the work of thy hands, must needs be thy Servant and subject. Yea, thou hast given me leave every day to call thee father, and owneſt me for thy Child. With what fear and astonishment, with what grief and sorrow, doth it become me to lye in thy presence? How heavily have I condemned my self by these acknowledgments? For I have not always honour'd and served thee as my Creator, nor loved and delighted in thee as my most gracious Father, nor obeyed and submitted to thee in all things, as my Soveraign Lord and Master.

ſter. I have too oft rebelled againſt thine Almighty Power and Authority, and ſpurned againſt the bowels of thy love, and broken thy moſt holy Laws, and violated that faith which I profeſſed in my Baptiſm, and have many times ſince plighted unto thee. Thine Almighty mercy accuſes me. The paſſion and torment, the death and reſurrection, the threatnings and promiſes, all the love of my dear Saviour condemns me; and ſo do the mighty works and the gracious inſpirations of the Holy Ghoſt. And yet I have no whither to fly, nothing to truſt unto, but that Almighty mercy; the paſſion and love of our Lord; the power and grace of the Holy Ghoſt. How ſhall I hope for pardon from that love which I have offended? and look for mercy from thoſe tender mercies which I have too much ſlighted? With what confidence can I expect a remedy from that power which I have reſiſted? O the long ſuffering and patience of my God! O the infiniteneſs of thy mercy! and the preciouſneſs of that Blood, that can waſh away ſo many tranſgreſſions againſt it ſelf. I adore thee, I thank thee, O God, who *haſt ſet forth*

Chriſt Jeſus to be a propitia- Rom. 3. 25.

tion through faith in his blood. By his Cross and Passion, Good Lord, I hope to be delivered; and wait on thy mercy for the power of his holy Spirit,

Psal. 51. 2. to *wash me thoroughly from mine iniquity, and cleanse me from my sin.* Assist me thereby, I most humbly beseech thee, to

2 *Cor.* 7. 1. *purifie my self from all filthiness both of the flesh and of the Spirit:* to purge my mind, my affections, my passions, from whatsoever is offensive to thy pure eyes, who canst not approve of iniquity. For I

Col. 3. 5, 8. would have *no uncleanness, no inordinate affection, no evil concupiscence and covetousness, no anger, wrath, malice or evil speaking* to be found any more within me. And now that I am about to remember the death of Jesus, help me to mortifie all these more perfectly, and to hate them worse than death. Behold, O Lord, I abandon all worldly lusts. My soul is open; and I have emptied my heart, to receive the fulness of thy Grace. Take an absolute possession of me; rule in me by thy laws; guide me by thy counsels; fill me with thy love; satisfie me with the comfort of thy promises;

miſes; and refreſh me with thy divine joys: that I may have a great delight to be thy faithful and obedient ſervant. O that I may feel, at thy table, the livelieſt apprehenſions awaken'd in me of what thou haſt done for my ſoul. Hold my thoughts cloſe unto thee; inſpire me with devout Meditations; ſtrengthen and increaſe in me all good reſolutions; and inable me to bring them to good effect. I know thou never faileſt thoſe that heartily ſeek thee. Our Saviour hath bid us ask and we ſhall receive, ſeek and we ſhall find, knock and it ſhall be opened to us. Fulfil then, O Gracious Lord, all my petitions: ſo give unto thy ſervant what he humbly asks, let him that ſeeks find, open the gate to him that knocks: that I may be made partaker of Chriſt's moſt bleſſed body and blood. And feeling the comforts of holy ſellowſhip and friendſhip with him, and ſtudying to maintain it by a pure and blameleſs life; I may now and ever triumph in thy Salvation, and ſing thy praiſes in thy Church on earth, and among thy Saints and Angels in Heaven: giving honour, bleſſing, power and dominion unto thee, O Father Almighty, and unto thy Son Chriſt Jeſus to all Eternity. *Amen. Our Father,* &c.

A Meditation afterward at home.

DOst thou mind, O my Soul, what thou sayest, when every day thou callest God, Father: thy *Father which is in Heaven?* How happy art thou, if thou art beloved of God Almighty? So beloved, that the Lord of Heaven and Earth is thy *Father*? What is there that thou canst desire, what canst thou long for beyond this? How well satisfied and contented shouldst thou be in the poorest condition; how well assured that all shall be well with thee, if thou art sure of this one thing, that he is thy Father? and what should make thee doubt of it, though so great an honour? Where hast thou been now? what hast thou been doing? Hast thou not been with Jesus? Hast thou not professed thy self a Christian? 1 *John* 1. 3. *And truly their fellowship is with the Father, and with his Son Jesus Christ.* He hath shown thee the love which God bears to thee. He hath bidden thee, by those tokens, rest assured that he will never cease to love thee. For he hath given himself to thee; and thou hast given thy self to him. The Covenant of friendship and eternal love hath been renewed between us. Thou hast made oath again of fidelity to him; and he hath sworn in his holiness, that he will not take his loving kindness from thee, nor suffer his faithfulness to fail. O how rich is he, that possesses God; and is heir of his immortal glory! How chary should we be of this inestimable wealth? How void should we be of all other cares, but only this; to preserve the

the love of our heavenly Father? What ſhould covetouſneſs do in that heart, which enjoys ſuch a Treaſure? What ſhould ambition, what ſhould vain glory do in him, that can boaſt of the honour of having God for his Father? Need he fear that he ſhall want, who is ſo well provided? Should he murmur or repine, who hath ſuch fulneſs? Is there any cauſe of anger, if our Father be not angry? Shall we be uncharitable to any, who partake of ſuch great charity? Watch, O my Soul, and walk circumſpectly, that thou loſe not ſuch exceeding abundant grace, as this which is beſtowed on thee. Go forth in this new ſtrength and comfort which thou haſt received, and perfect thy conqueſts over the World, the Fleſh, and the Devil: and reſolve that nothing ſhall ſeparate thee from the love of God in Chriſt Jeſus our Lord.

Well mayeſt thou ſtand to this reſolution, if thou remembreſt that he is thy Father. For what is it that hath tempted thee, and drawn thy heart at any time from him? Nothing but a little ſhort pleaſure. Nothing but a vain, and many times fooliſh, breath of a mortal Man; whoſe breath is in his noſtrils, and muſt ſhortly die, and all his thoughts periſh. Nothing but that which the Moth can corrupt, or the ruſt conſume, or a Thief deſpoil us of. Nothing but a fading-beauty, which ſickneſs or time will certainly bring to decay. What are all theſe to the pleaſure of pleaſing God? to the commendation and praiſe which comes from unerring and eternal wiſdom? to the durable riches, honour and beauty which our heavenly Father will give us for our portion? Our hopes in him now are infinitely better, than any

thing else. The love of such a Father is more worth, than all that the whole World can do for us. Value thy self highly then, upon this account: and never call him Father more, but with the greatest joy and contentment of heart. *Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let thy requests be made known unto him.* Look often into thy heart, and ask if he be there: and say, It is enough; God is my Father, in this will I rejoyce. *The peace of God which passeth all understanding, shall keep my heart and mind through Christ Jesus.*

Phil. 4. 6, 7.

And here you may resolve all this Month, to meditate often, upon the great FAITH and confidence which he reposed in his heavenly Father, and expressed when he died, saying; *Father, into thy hands I commend my Spirit.* He trusted himself with him, that he should have a blessed resurrection. *His flesh rested in hope; that he would not leave his soul in hell, neither suffer his holy one to see corruption.* Though he was then scorned, abused, made the vilest of Men, and shamefully put to death upon a Gibbet; yet he took God's word for it, that he should rise, and reign, and be glorified eternally; triumphing over all his enemies, Hell and Death it self. Do thou labour to imitate him in this holy Faith, both for all the things of this life, and of that which is to come. Form thy self to an habitual trust in God's careful Providence, and precious Promises; and *commit thy self unto him in well-doing.* Take care of that only; and leave all the rest, with an assured confi-

Luke 23. 46.

Act. 2. 26. 31.

confidence, to him. *Let thy conversation be without covetousness; be content with such things as thou hast: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man can do unto me. This is the promise that he hath promised us, even eternal life.* Heb. 13. 5, 6. 1 John 2. 25. And these things *saith The AMEN, the faithful and true witness, the beginning of the Creation of God; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* Rev. 3. 14, 20, 21.

The Thanksgiving and Prayer afterward.

I Return unto thee, O most great and glorious God, all praise and thanks, for thine infinite, inconceivable Mercies to us the Children of Men. It is but just and reasonable that I should acknowledge thee with the heartiest affection, and the greatest chearfulness of Spirit, who hast made us, and redeemed us, and sent thy holy Spirit to sanctifie us, and designed us to immortal glory. All the Host of Heaven is continually praising thee. The Thrones, the Dominions, the Principalities and Powers; the Apostles, the Prophets, the Martyrs and all the blessed, *rest not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Thou ever wast, and ever wilt be the fulness of Wisdom, Power, Bounty, Holiness and Truth: and therefore it is not only my just duty, but my happiness to unite my heart with all that glorious company; and to bless thee, O Father of

Revel. 4. 8.

of Mercies, who haſt brought me forth out of nothing, and made me ſuch an excellent Creature, and ſent thy Son to ſeek and to ſave me when I was loſt; and purchaſed me to thy ſelf by his Blood, and waſhed me in the Laver of regeneration, adopted me for thy Child, inſtructed me in thy holy Goſpel, guided me hitherto by thy faithful Miniſters, admitted me to the Communion of Saints, and fed me with the Body and Blood of my deareſt Saviour. Bleſſed be that Goodneſs, which hath ſent the Holy Spirit ſo often to viſit me, to comfort, aſſiſt and conduct me through the dangers of this World: and which ſtill continues its Grace unto me; though I have not always given that reverence, attention and obedience to its heavenly motions, which I ought. Every day gives me new occaſions to ſpeak good of thy Name. And now particularly, I am bound to render thee my thanks for the ſweet refreſhments of that holy Feaſt, of which I have been partaker; for the new reſolutions thou haſt wrought in my heart; for the freſh pledges of thy love; for the aſſurance thou haſt given me that thou art my Father, who wilt

ever take care of me; for the joys I feel in thy Fatherly love; for the comforts of Brotherly kindneſs; for all the pleaſures of thy Houſe, the fore-taſtes of Heaven, and the hope of everlaſting life. *I will greatly praiſe the Lord with my mouth, yea, I will praiſe him among the multitude. I will love the Lord becauſe he hath inclined his ear unto me: I will call upon him as long as I live. Seven times a day will I praiſe thee: becauſe of thy righteous judgements.* I will truſt thee; and commit my ſelf entirely to thee. I will always hope in thy mercy; and depend on thy power and faithfulneſs; and ſatisfie my ſelf in thy kindneſs, care and fatherly Providence; and glory in this, that *I know and underſtand that thou art the Lord, which exerciſeſt loving kindneſs, judgement and righteouſneſs in the Earth: for in theſe things are thy delight.* And therefore I wait on thee, from whom cometh

* Here pauſe a little, that your hearts may be tranſported and overjoyed in the thought that God is your Father.

* ——— ——— *Pſal.* 109. 30. 116. 1. 119. 164. *Jer.* 9. 24.

cometh my help and my salvation, for the constant supply of thy holy Spirit, which I believe thou wilt give to those that ask it, to strengthen and enable me to pay thee my vows continually. Maintain, good Lord, such a sensible remembrance in me, of thee and of thy love; that my heart may always be *inclined to thy testimonies*; *Psal.* 119. *and not unto covetousness.* 36. That I may serve and please thee in all purity, heavenly-mindedness, simplicity, charity, humility, contentedness of spirit, faith, hope and joy in the Holy Ghost. 56. 10. *In the Lord will I praise his word. In thy word do I hope.* 119. 114. *Stablish thy word unto thy* 38. *servant, who is devoted to thy fear. Let, I pray thee, thy* 76, 77. *merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy Law is my delight.*

And I heartily desire the Salvation and welfare of all mankind: especially that all Christian people may understand their happiness;

happineſs; and *walk worthy*
1 *Theſſ.* 2. 12. *of the Lord, who hath called them to his Kingdom and Glory.* And as thou haſt given Kings and Princes a Supream Authority over others: ſo their ſpirits may be raiſed to a greater height of Chriſtian Wiſdom; that they may think it their trueſt glory to be like unto thee, in doing much good to all their Subjects. Bleſs our Soveraign with a happy and proſperous Reign; *that in*
Pſal. 72. 7. 12. *his days the righteous may flouriſh, and abundance of peace; that the needy may be delivered when he crieth; the poor alſo and him that hath no helper.*

Pſal. 68. 5, 10. *A Father of the fatherleſs, and a judge of the widows, is God in his holy habitation.*
Thou, O God, haſt prepared of thy goodneſs for the poor. Thou giveſt
146. 7, 8, &c. *food to the hungry; and looſeſt the priſoners; and preſerveſt the ſtrangers: and raiſeſt them that are bowed down.* I recommend them, and all miſerable people unto thy Fatherly pity and protection,

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who reigneſt Lord of all for ever and ever. *Let all thoſe that ſeek thee, rejoyce, and be glad in thee: And let ſuch as love thy ſalvation ſay continually, Let God be magnified.* *Pſal.* 70. 4. *Bleſſed be the name of the Lord, from this time forth and for evermore.* 113. 2. Amen, and Amen.

July.

July.

The Meditation ſome day before the Communion.

HOW can I think that I love my Saviour ſo dearly, as I ought? And without love who can be welcome Gueſts at his holy Table? They are often in my thoughts, whom I love with a ſenſible paſſion. My mind is perpetually looking towards them. I delight in their company and converſation; and ever labour to recommend my ſelf to their affections, by conforming my ſelf to their will and humour. How do I ſtudy to pleaſe them? And if they will tell me what will pleaſe them, O how glad am I of the opportunity to ſerve them? Nay I can croſs my ſelf and my own inclinations, to follow theirs. I love they ſhould be honoured and eſteemed by all. I am much caſt down, if I have given them any diſguſt: and not a little troubled, that others have offended them, or done them any wrong. O that I felt but this little ſign of a tender love and regard to my ſweet Redeemer! that my heart were wounded (now that I am going to behold his Wounds) for the juſt offence I have at any time given him; and the great forgetfulneſs and ingratitude of moſt of thoſe that are called by his Name. He may well be diſpleaſed, if it be but for the defects of my love, and the coldneſs of my affection to him, who hath deſerved to be remembred

bred with the greateſt paſſion. For I have long profeſſed love to him. I have received many teſtimonies of his ſpecial kindneſs to me; and given many aſſurances of mine to him. And yet how pale and dim are thoſe marks of a great love to him which are plainly viſible in me to others? Am I ever caſting mine eyes towards him? Doth he often preſent himſelf before my mind, and feelingly touch my heart? Am I never better pleaſed, than when I am going to him? Is the queſtion rather what will pleaſe him, than whether I ſhall do it? He hath declared his will in his holy Goſpel; Am I glad to hear of it, and read it, and very deſirous to know it in all things? Can I forſake my own will chearfully, to follow his? And doth it grieve me much that his excellent Laws are not obſerved; and that all Chriſtians do not love and honour him?

O Lord, thou knoweſt our weakneſs; and how hard it is to keep our minds and hearts ſo ſtedfaſtly fixt upon inviſible things. And in great pity therefore haſt ordained holy myſteries, for a frequent remembrance of thee; and to repreſent thy ſelf and thy love more ſenſibly to us. By this means I hope to grow in time to a perfect love: ever bearing thee in mind; and delighting to give thee thanks and praiſe; and conforming my ſelf to thy bleſſed Will; and deſiring and ſtudying that thy Name may be hallowed and honoured by me, and all men elſe throughout the world. This hope incouragres me to go to thy Table, though very unworthy to be entertained by thee. There I hope alſo, my Lord will meet me, and ſpeak kindly to me; as one that loves him, at leaſt, a little better than any thing beſide; and is reſolved and determined to

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love him more and more. He invites us thither to increaſe our faith, and to nouriſh our love, and to ſtrengthen our hope, and excite our gratitude; and exerciſe all our graces: and therefore I will not refuſe his kindneſs; even becauſe I deſire and long to love him ſo much.

But firſt, my ſoul, let us examine our ſelves, whether we be ſure that this, indeed, is the very ſence of our heart: that we really love to pleaſe him in every thing; and heartily mean to proceed in this love, to the moſt ready and willing obedience to all his Commands. And doth it not become us humbly to confeſs the fooliſh wandrings of our affections from him; to bluſh for ſhame that we fall ſo ſhort of our own reſolutions; and to excite our ſelves to greater watchfulneſs and diligence in well doing? Ought not the very remembrance of our former coldneſs, to put a greater heat into us? And our former backwardneſs, make us to be more forward and zealous? Should we not vow our hearts again to him? And let him know, that we ſhall not think we live when we do not love him; and that we ſhall be willing to die that we may more love him? But how can we hope to grow ſtill better, by theſe new expreſſions of his love to which he invites us; without his gracious aſſiſtance, which ought to be faithfully implored? Let us go then to him before-hand, and deſire him to raiſe up thoſe thoughts and affections in us, which we cannot produce in our ſelves: that we may bring an heart full of love to him, and carry it away full of joy, to find it more enlarged to love and ſerve him.

The Prayer ſome time before.

O Moſt holy and ever bleſſed Lord of Heaven and Earth; *who art good and doſt good* to all thy Creatures; and to us above all the reſt, who are moſt unworthy of thy loving kindneſs. It is but a part of my duty to admire and praiſe thy great and glorious perfections; to reverence thee, to worſhip thee, to love thee, and with heart and tongue both here and eternally to acknowlege my dependence on thee, to give thee thanks and ſpeak good of thy Name. But it becomes me no leſs to debaſe my ſelf in the loweſt manner before thee; becauſe all that I ſpeak in thy praiſe declares my foul ingratitude to thee my Creator and conſtant Benefactor. There is nothing that I can juſtly call my own, without thy leave, and I have received exceeding much from thy bounty, and thou haſt made me that I might enjoy ſatisfaction in thee, the moſt Soveraign good, and taken care to bring me acquainted with thee; which ought now to be remembred with the greateſt humility, thankfulneſs, and joyful

ful reſignation of my ſelf and all that I have to thy obedience. But alas! how little do I feel thee, though I live and move and have my being in thee? Though I have taſted of thine abundant goodneſs every moment, how late was it before I ſeriouſly thought of my obligations to thee? Now that I ſee thou haſt ſent thy Son, the expreſs Image of thy Perſon among us, how little is it that I know of thee, and what a ſtranger am I ſtill to thee? I have been too willing to receive but ſmall benefit by his appearing; and to content my ſelf with a little meaſure of that purity, wiſdom and goodneſs, which he came to impart unto us. Thus fooliſh and ignorant have I been: and it was but fit that we ſhould ſink into the greateſt ſtupidity, when we were ſuch fools as to leave thee, and follow the counſels and deſires of our own hearts. For ever adored be thy infinite charity, who art not willing to loſe us, when we are ſo forward to loſe thee and our ſelves. Bleſſed be the exceeding abundance of thy Grace in Chriſt Jeſus, which continues to invite even ſuch ſenſleſs wretches to come unto thee; who have ſo little eſteemed it, or know how to value the

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unſearchable riches of it. The marvellous greatneſs of thy forbearing and pardoning mercy, if nothing elſe, will incline and excite my heart, I hope, to love thee much above all things. That ſo at laſt I may love thy bleſſed Nature, and perfectly underſtand that it is my happineſs, to have thy Image renewed in me, in righteouſneſs and true holineſs. Thou haſt often convinced me, praiſed be thy goodneſs; that it is impoſſible for me otherwiſe to be happy. Thou haſt wrought many ſtrong reſolutions in my ſoul, to be guided and governed by thine unerring Wiſdom, and holy Will. And I have felt the comforts of a pure, humble, meek, merciful, peaceable, and loving diſpoſition of heart. Perfect, good Lord, what thou haſt wrought in me: that all the pious inclinations of my ſoul, may ſettle in a firm and laſting habit of well-doing. Our righteouſneſs, I know, cannot profit thee; but thou delighteſt to communicate thy ſelf to thy Creatures; eſpecially to thoſe who think it the greateſt treaſure to be inriched with thy Wiſdom, and to be made partakers of a Divine nature. O thou who haſt given me this knowledge, who haſt given me a will

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to chuſe thee for my portion, make me compleatly happy in being made exactly like unto thee.

Meet me graciouſly when I approach to thy Table, and repreſent thy Son Jeſus ſo feelingly to me: that my mind may be more clearly illuminated to underſtand the beauteous perfections of his holineſs, and my will more ſtrongly bent to cleave unto him; and all the powers of my ſoul mightily enlivened to follow and imitate him to the end. I go with a deſire, O Lord, to learn of him; that I may henceforth have low thoughts of my ſelf, as having received all I have from thy fulneſs; and low thoughts of all enjoyments on earth, as a ſmall part of that happineſs to which thou haſt deſigned me; and hateful thoughts of every ſin, as that which is oppoſite both to thee and to my own happineſs. O that the thoughts of thy goodneſs, may ever hereafter make me partaker of more of thy holineſs: that thy mercy and indulgence may never tempt me in the leaſt to offend thee; but rather affright me into thy obedience: that I may love thee ſo much as to feel it a ſatisfaction to croſs

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my own desires, to fulfil thy will and pleasure. O that it may be a comfort to me to be able to deny them; and that I may account it the greatest victory to overcome my self; my highest triumph that thou, Lord, conquerest, and makest me thy willing subject. I hope to be subdued perfectly unto thee, and enabled to maintain a soveraign dominion over all things here: so that I may use them all soberly, moderately and with due acknowledgments to thee, and charity to men, but be brought in subjection unto none. *Amen*, Lord Jesus, who livest and reignest for ever, with the Father and the holy Spirit, in power and glory: *from henceforth expecting till all thine enemies be made thy footstool.* In his most holy Name and words, I sue for mercy, desiring to be heard, according to the largest sence and meaning of them.

Heb. 10. 13.

Our Father, &c.

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A Meditation afterward at home.

WHat makes thee ſigh, my Soul, now that thou haſt been with thy Saviour? Is it becauſe thou art departed from that holy place, where thou ſaweſt his glory, and beheld how he loved thee? Alas! we cannot endure always to dwell in his Houſe: we are too weak, while we are in this fleſhly tabernacle, to remain in the heights of love. Saint *Paul* came down again, when he was caught up into *Paradiſe*, and could not ſtay in the midſt of thoſe joyes. But thou art afraid thou ſhalt forget Him, now that thoſe ſenſible repreſentations are removed from thine eyes: And that thy love and thy joy will vaniſh, now that thou art gone from his bleſſed preſence. Be of good comfort: for he is every where, and will not abſent himſelf if thou art ſo deſirous of his company. *His word is nigh thee, even in thy mouth and in thy heart.* Rom. 10.8. Look into his holy Goſpel, and read again and again the ſtory of his love. Look into thy ſelf, and ſee what he hath already done for thee; and he will not fail to be ever doing more. He hath given thee *a well of living water, ſpringing up into everlaſting life*, Joh. 4. 14. if thou believeſt the Goſpel, *the word of his grace*: And thou mayeſt feed continually on the remembrances, which he hath now given thee of himſelf. He deſires thou wouldſt make him like thy daily bread; and be ever drawing life, and power, and joy from him, the fountain of life. Doth not he love Holineſs, better than thou canſt do thy ſelf? Is not his own life, his image,

image, his nature formed in thee? Did he not live, did he not dye, did he not rise again, and is he not at Gods right hand, and hath he not an unchangeable Priesthood, that he may *bring us*
1 *Pet.* 3. 18. *to God, and purifie to himself a peculiar*
Heb. 7. 19. *people, zealous of good works?* Be con-
Tit. 2. 14. fident of this very thing, *that he which hath begun a good work in thee, will*
Philip. 1. 6. *finish it until the day of Jesus Christ.* Do but let him know every day that
Heb. 1. 9. thou *lovest righteousness and hatest iniquity*, and he will crown thee with more of his Grace. For it is the character he hath given of himself; and he will love to beautifie his own Image, and make it fairer and clearer wheresoever he finds it. Do but *work out*
Phil. 2. 12, *thy salvation with fear and trembling,*
15. *lest thou shouldest neglect such great sal-*
Heb. 2. 3. *vation, now that he worketh in thee to will and do of his good pleasure:* and thou needest not fear, but that he will continue to work in thee for ever. That little light which is in thee, shall increase to a perfect day. Thy love, though but like a spark, shall burn and
1 *Thess.* 5. flame: and thou shalt *shine as a light*
24. *in the world, in the midst of a crooked and perverse generation, holding forth the word of life. Faithful is he that calleth thee, who also will do it.* And therefore *Rejoyce*
Phil. 4. 4. *in the Lord always: and again he saith,*
Neh. 8. 10. *Rejoyce. For the joy of the Lord is our strength:* and they that rejoyce greatly in his holy Comforts shall go from strength to strength, every one of them shall, in the high and holy place, appear before God.

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And here remember, that the more thou canſt forgoe thy own will to ſatisfie his; the more aſſured thou wilt grow that he delights in thee, and will rejoyce over thee to do thee good: and ſo thou canſt never fail to find thy joy in him to be full. Therefore reſolve particularly all this Month to meditate often upon his abſolute RESIGNATION to his Fathers will in all things: of which he hath given ſuch a perfect example from the beginning to the end of his life. When he came into the World, he ſaid, *Lo, I come to do thy will, O God.* When he preached among men, he proteſted, ſaying, *I can of mine own ſelf do nothing: becauſe I ſeek not mine own will, but the will of the Father which hath ſent me.* And when he was an hungred he proteſted again; *My meat is to do the will of him that ſent me, and to finiſh his work.* And when he was in his bittereſt Agony, from which Nature was paſſionately averſe, he ſubmitted himſelf nevertheleſs with the greateſt meekneſs, ſaying, *Not what I will, but what thou wilt. Not my will, but thine be done.* Labour thou to form thy ſelf to the ſame mind and diſpoſition; both in doing and in ſuffering: Remembring the word that he ſaid unto his Apoſtles, *The Diſciple is not above his Maſter, nor the Servant above his Lord. It is enough for the Diſciple that he be as his Maſter, and the Servant as his Lord. If ye know theſe things, happy are ye if ye do them.*

Heb. 10. 5, 7. *John* 5. 30. *John* 4. 34. *Mark* 14. 36. *Luke* 22. 42 *John* 15. 20. *Matth.* 10. 24. *John* 13. 17.

The Prayer and Thanksgiving afterward.

ALmighty and moſt merciful Father, the Fountain of all life and happineſs; who bountifully communicateſt thy bleſſings, and every where overfloweſt in thy mercies to all thy Creatures: more eſpecially to the ſons of men, who are ſurrounded with an Ocean of them, the bounds of which we cannot ſee, and the depth whereof we cannot fathom. And the more thirſty any Souls are, and humbly deſirous to receive them, the more it pleaſes thee to pour out thy mercies upon them; the more thou delighteſt in the iſſues of thy bounteous goodneſs to them. I thine unworthy ſervant, encompaſſed about with thy ſalvation, come to make my humble acknowledgments, and ſuch returns of love and dutiful affection, as I am able, to thy Divine Majeſty. If I had the Spirits of all Creatures united in me, I cou'd not conceive, or worthily expreſs thy loving kindneſs: who haſt raiſed me out of Nothing, to an excellent degree of being; indued me with reaſon and

and wiſdom; inſtructed me in the Chriſtian faith; and therein let me ſee ſuch things as *eye never ſaw, ear never heard, nor did it enter into the heart of man to conceive:* that the *Lord God ſhould dwell among us,* and our Nature be *exalted at his right hand, far above all Angels, Principalities and Powers, and every name that is named, not only in this world, but alſo in that which is to come.* 1 *Cor.* 2. 9. *Pſal.* 68. 18. *Epheſ.* 1. 20, 21. Bleſſed be the infinite Wiſdom and Goodneſs of God, which ſent his Son Jeſus, born of a woman, to die for us, and to be a propitiation for our ſins: and by means of death, hath crowned him with glory and honour, that we might have a bleſſed hope of glory, honour and immortality together with himſelf: I ought to be overwhelmed with the thoughts of thy mercies, which I cannot comprehend. The great load of them, the exceeding great load of them, ought to preſs my heart continually, to ſend them all back again in eternal love and obedience. Accept, good Lord, I beſeech thee, of ſuch poor expreſſions of them as I have now made unto thee; and of my vows, at thy holy Table, to ren-

der unto thee better. There thou haſt been pleaſed to give me a ſweet remembrance of thy paſt loving kindneſs, and aſſurance of the future. Beſtow upon me likewiſe ſuch a wiſe and conſidering heart, that I may ſink my thoughts deeper and deeper into the vaſt Sea of thy mercies; and think my ſelf happy when I am filled with ſuch a great ſenſe of them, that all my thoughts, deſires and actions, are under the power of Heavenly love. O that the love of God my Saviour may be ever admirable in mine eyes! that I may delight to think of thy love, to ſpeak of thy love, and to imitate thy love: ſo that all inordinate affections may die in me, and I may perform moſt ready and eaſie obedience to all thy Commands. Thou haſt laid alſo great engagements upon me, in that whileſt thou makeſt this extraordinary proviſion for my Soul, thou haſt not neglected my Body: but taken care that a world of good things ſhould ſerve my needs and pleaſure continually. O that my heart were but duly ſenſible of all thy goodneſs! I know then, that I could not deny thee any thing thou deſireſt, who haſt opened thy hand ſo liberally to me, even beyond my deſires. I

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could not but truſt thee, and reſign my will wholly to thee; and be contented with what thou ordereſt for me; and in every thing give thanks, which is thy will in Chriſt Jeſus concerning me.

All that I have and can do is too little to give thee: I can love thee but a little; and therefore I deſire that all the world would love thee, and worſhip thee, and glorifie thy Name. *For thou art great and doſt wondrous things: thou art God alone.* O that *all the Kings of the Earth would praiſe thee, O Lord. Yea, that they would ſing in the ways of the Lord: for great is the glory of the Lord.* That they may think it their greateſt honour to be the Subjects of our Saviour; and their greateſt ſecurity to obey him and obſerve his Laws: That being intruſted with thy Divine Power, they may employ it to right thoſe that ſuffer wrong, to eaſe the oppreſſed of their burdens, ſupply the wants of the poor, defend the fatherleſs and widow; and comfort all mankind in their miſeries. I recommend this Church and Kingdom, our Soveraign and all his Subjects, to thy moſt powerful Protecti-

Pſal. 86. 10. 138. 4, 5.

on; beſeeching thee to endue us all with thy heavenly Grace, to diſpoſe us to love thy true Religion, and to be zealous of good works: that our Lord and Maſter may be honoured by us, and all men may know we are his Diſciples, by our loving one another. Now to *the moſt high God, who liveth for ever, whoſe dominion is an everlaſting dominion, and his kingdom from generation to generation; before whom all the inhabitants of the Earth are reputed as Nothing; and he doth according to his will in the Army of Heaven, and among the inhabitants of the Earth:* be bleſſing, and honour, and praiſe rendred, by me and by all Creatures now and eternally. *Amen.*

Dan. 4. 34, 35.

August.

August.

The Meditation some day before.

DOth it not seem long, my soul, since thou wast at the Table of the Lord? With what thoughts, with what affections then dost thou receive this new invitation to it? See what joy, what delight it raises in thy heart, that thou mayest know, whether indeed thou lovest him or no. His love is so great, that one would think it should never slip out of thy mind. Our Lord hath done such great things for us, that we may be tempted sooner not to believe them, than to forget them. But this is one piece of the greatness of that love, that it hath taken care it should be alway remembred. He hath not thought it enough to die for us, but he hath left us a representation of it; and a command to *shew forth his death until he come.* What dost thou think of that Command? Is it a burden to thee to yield obedience to it? Dost thou unwillingly hear the motion to go, and *do this in remembrance of him?* What! is it a sad thing to think of declaring the goodness of the Lord? To magnifie the love of God our Saviour? To celebrate his praises? To profess our selves his servants, and to engage to him our fidelity? Doth it make thee sigh to think of going to receive the tokens of his love? To represent the death and satisfaction of Christ Jesus for thy sins? To wait on God for the pardon

of them? And to be put in assured hope of immortal life? Thou art not such a stranger, sure, to thy own happiness; but knowest better things; even things that accompany salvation. Give glory therefore to the Lord, that he calls thee again so graciously to shew forth his death: Let him know that thou meanest to obey him; (to attend him at his holy Table,) and thank him too. But with what blushing should we look there upon that love, which we have sometime slighted? With what hatred, upon those sins which murdered the Lord of life? With what joy should we think of the hope there is, that they may be pardoned? And how should we stand admiring at that wise Goodness, which made that Blood, which sinners shed, to be the expiation for their sins? Sure we do not believe these things: or else we shall begin already to feel our heart burn with love to him; and ready to offer it self in Sacrifice, before we come to his Altar. Excite thy Faith, that it may stir up thy Love; and that may carry all the passions of thy heart along with it to him. Shew him that the desire of thy heart is to the remembrance of his Name; that thy care is to please him; thy fear to offend him; thy joy to do his will; and thy sorrow that thou canst do no more for him. Let it be a great comfort to thee, that he knows thy sincerity, and sees into the very secrets of thy heart: how affectionately thou studiest to be like him; what a pleasure it is when thou canst stedfastly think of him; how it grieves thee when thy thoughts are broken, thy affections heavy and dull, and thy power falls so short of thy will and desires. And be assured that he pities thee; that notwithstanding this he will kindly entertain thee; and receive the poorest oblation thou art

art able to make him at his Table. *Eat and be satisfied, and bless the name of the Lord.* He hath invited thee; he expects thee; he loves to see thee there; and will make thee know that he loves thee, and delights to do thee good.

Let us go, my soul, and declare before Angels and Men that we are Christians; and mean to live and die in his holy Religion. And let us now take shame to our selves, that we have at any time contradicted our belief. Let us acknowledge the breach of that Faith into which we were baptized: and declare before we go, how great a trouble it is to us, that we love him no more; and how desirous we are and fully resolved to love him better and better.

The Prayer some time before.

O Eternal God, the Lord of life, of grace, peace and all our comforts. It is of thy great mercies alone that I am not consumed; or that I lie not now groaning on a bed of sickness: but am invited to feast at thy holy Table. I might have distasted and loathed even the ordinary food of my body; and thou continuest an opportunity, and some appetite to receive the precious food of my soul. The Grave might have been my dwelling, the Worms my companions, and I been turned into rottenness and corruption: but now I am going to thy House, to be the companion of thy people, and to communicate with thee and my blessed Saviour; that I may be nourished to a blessed immortality. This is nothing else but thy marvellous Mercy, and because thy Compassions fail not: For I have too many wayes violated thy holy Laws, broken thy Covenant, resisted thy Grace, and undervalued thy eternal life: Thou hast adopted me early for thy Child, sown the immortal Seed of thy

thy Word in my heart, ſent thy holy Spirit to further its growth and increaſe to that never dying happineſs and bliſs. But how little have I recovered of thy Image in Wiſdom, Righteouſneſs and Holineſs, which hath been miſerably defaced? How coldly have I ſometimes entertained the motions of thy holy Spirit? And been barren and unfruitful in the knowledge of Jeſus Chriſt? How often have I heard of that great and dreadful day of reckoning; and been prone to follow the little pleaſures of this life, as if I lookt neither for joy nor miſery in the other world? That Faith which ſhould ſave me might juſtly condemn me: and Jeſus my moſt compaſſionate Redeemer, without infinite mercy, become only a ſevere Judge towards me.

Adored be thy patience and long-ſuffering to ſinners. For ever magnified be that Grace, which gives me the leaſt hope in thee: and preſents me with another opportunity of humbling my ſelf before thee; of intreating thy favour; of deprecating thy diſpleaſure; and vowing my ſelf again to thy ſervice which I have covenanted to pay thee. O merci-

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ful God, have mercy upon me, have mercy upon me; according to the multitude of thy mercies, in Christ Jesus, blot out all my iniquities. I have not offended thee beyond the height, and depth, and length, and breadth of thine incomprehensible love in him declared to us: And there is still remaining in my heart some esteem of that love, and an inclination to love thee above all things; with an hearty desire to be purified and sanctified throughout both in body and in soul and spirit. Though not by works of righteousness which I have done, yet by thy mercy I hope to be saved, through the washing of regeneration, and more perfect renewing of the Holy Ghost. That renewing vertue from above I most humbly wait for, and earnestly desire to be more abundantly poured on me. Deal with me according to my unfeigned resolutions to study to purifie my self, even as thou art pure: to walk before thee hereafter in all sobriety, righteousness, humility, meekness, peaceableness, charity; endeavouring to perfect holiness in thy fear. Vouchsafe me some earnests of this Grace, when I present my self before

fore thee, to commemorate the death of thy Son Jesus; who was wounded for our iniquities and bruised for our transgressions. That my heart may be deeply wounded with a sense of sin; and hate the very thought of every evil way; and chuse to endure any misery, rather than offend thy dearest love again. O that I might then feel my thoughts carried away from this world: that I could think then of nothing but thee; and the dying love of my sweetest Saviour; and the greatness of that love which I owe to him, that died for me. Replenish my soul with holy thoughts; lift me up in heavenly meditations; and fill me with a multitude of devout affections that I may be able hereafter to do and suffer all things for his sake; and never forget how good he is, and how good I have resolved to be. Without thee, I cannot ascend up unto thee: and therefore I look for thy holy inspirations to accompany me in all my Meditations, and Prayers, and Praises, and Thanksgivings, and Resolutions. That attending upon this sacred service, with love, and zeal, and delight, and devotion of spirit; there may be an happy meeting between me

me and my Saviour: and ſuch an inſeparable Union contracted, as may be at laſt conſummated in eternal Love and Joy in his heavenly Kingdom. To which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father; and to ſay, when I pray,

Our Father, &c.

The

The Meditation afterward at home.

SEeing it hath pleaſed my Lord to tye me to himſelf, by one bond more; and I have added a new reſolution to all the reſt, and made choice of him again for my only Maſter: how careful ought I to be that I prove not a falſe Diſciple? Haſt thou never read or heard of an holy Man, who never uſed the name of *Jeſus*, but he immediately added, not without the appearance of ſingular pleaſure, MY MASTER? This was his glory; this he thought the higheſt honour on Earth, that he ſerved ſuch a Maſter. Let this be one of thy thoughts every day: Let it work in thy mind, till the ſence of theſe words be engraven on thy heart, *My Maſter JESUS.* Conſider that when thou waſt baptized, thou waſt dedicated to his holy Service. That if thou haſt owned and confirmed that Sacred Covenant, thou haſt renounced all other Maſters, the Devil, the World, and the Fleſh; and profeſſed thou wouldſt be a Servant of Jeſus. And every time thou haſt been at his Table, thou haſt done this over again; and proteſted thou wilt have no other Maſter, but only him. Is there any cauſe, doſt thou think, to repent of thy choice of following his ſervice? Is it not a great preferment to be one of his family, who *is Lord of Heaven and Earth, the Heir of all things, the Prince of all the Kings of the Earth, the Lord of Life, and the King of Glory*? Doſt thou not profeſs in thy daily Prayers, that *his ſervice is perfect freedom?* Can any reward their ſervants, like

like to the *bleſſed and only Potentate, who only hath immortality?* Do any ſervants in the world ſerve in ſuch hopes, or enjoy ſuch promiſes, or receive ſuch earneſts, as he is pleaſed to beſtow on his? Is not death the wages of ſin: but the gift of God eternal life? What ſervants are admitted to ſuch familiarity with their Lord, as thou art at his Table? Who are entertained with ſuch a Feaſt, or live upon ſuch delights, as they that receive his Body and Blood? And yet how zealous, how diligent, how forward are they to do their Maſters will, who ſerve only for the wages of unrighteouſneſs? How proud is a Man of the hohour to follow the Court of an Earthly Prince? But if he ſhould be advanced to eat continually at his Table, the World would envy his too great happineſs. What a ſhame will it prove then, if thou art not *fervent in ſpirit ſerving the Lord?* If thou doſt not think thy ſelf honoured enough, and art not well contented in any condition, who followeſt ſuch a glorious Maſter? Thou wilt not pardon thy ſelf, if thou art unfaithful to him; or diſgraceſt his ſervice by murmuring, repining, dejection of ſpirit; or any other unworthy behaviour toward him. For what Maſter ever merited ſo much at his Servants hands? We have heard of Servants, that have died for their Maſters; but where did we ever read or hear of a Maſter that freely died, even for his rebellious Servants? The buſineſs was, Jeſus would purchaſe us to himſelf by his own Blood: and make us, if we have but any good nature in us, to be moſt intirely devoted to his chearful obedience. Ask thy ſelf therefore every Morning, whoſe Servant am I? What did I promiſe my Maſter ſuch a day? If I call him Lord and Maſter, why do not I do the things that he ſaith?

faith? And shall I go about my Master's business with a drooping countenance, and a heavy heart? Shall I sigh when I hear his voice, though he bid me deny my self, and take up my Cross and follow him? Shall any of his Commandments seem grievous to me, after so many, so solemn professions of love to him? God forbid that I should cast such reproach upon him. I have not so learned Christ Jesus, whose I am, and whom I serve: who hath said, *If any man serve me, him will my Father honour.* Can there be words of greater grace than these? *God be thanked, that I was the servant of sin, but have obeyed from the heart that form of doctrine which was delivered me.* It is a favour to be the *servant of righteousness.* I ought to account it an honour to receive his Commands: and to study to do his will on Earth, as it is done in Heaven. How comfortably then shall I live? How comfortably shall I die? How will it make my heart leap for joy, to hear that voice of his; *Well done thou good and faithful servant; enter thou into the joy of thy Lord.*

John 12.26.

Rom. 6. 17, 18.

Matth. 25. 21.

Here you may resolve to meditate all this Month, how our Lord and Master himself took upon him the form of a SERVANT; and being found in fashion like one of us, became *obedient unto Death, even the death of the Cross.* That absolute OBEDIENCE of his you should set always before your eyes for a pattern: that you may not live as if you were ashamed of his service, or thought any thing below you, or too mean to submit unto, which he requires at your hands.

Phil. 2. 7, 8.

hands. Never ſuffer your reputation, your eaſe, your wealth, no nor life it ſelf to ſtand in competition with his Commands: But preſently remember, that *though he were a Son, yet learned he obedience, by the things which he ſuffered: And being made perfect, he became the Author of Eternal Salvation unto all them that obey him.* And remember again, that *The Diſciple is not above his Maſter: but every one that is perfect ſhall be as his Maſter.*

Heb. 5. 8, 9.

Luke 6. 40.

The

The Thanksgiving and Prayer afterward.

FOR ever hallowed be thy great Name, O Father of Mercies, the God of Love, the Fountain of all good and bleſſedneſs. All the heavenly Hoſt delight continually to praiſe thee. They never ceaſe to aſcribe Wiſdom, Power, Dominion, Riches, Honour and Glory unto thee who liveſt for ever. O how great is thy Goodneſs, who inviteſt us, that dwell in houſes of clay, to bear them company in their praiſes and thankſgiving? They can add nothing at all unto thy fulneſs: but it is our happineſs to ſpend our days here, in loving thee, in ſpeaking good of thy Name, in doing thee honour and ſervice; and to paſs the life of the other world, in the perfection of admiration, love, thankſgiving and obedience to thee: who haſt *done ſuch great things for us, of which we are glad.* *Pſal.* 126. 3. Bleſſed be the Name of God our Father, who hath raiſed us

us out of Nothing; and
1 *Theſſ.* 5.9. *hath not appointed us unto wrath; but to obtain Salvation by our Lord Jeſus Chriſt:* And of God our Saviour, who hath redeemed us from the hands of all our enemies; and purchaſed us with a great price unto himſelf: And of God our Sanctifier, Strength and Aſſiſter; the God of our Salvation, who keeps us every moment from ruine and deſtruction. I thank thee, O Lord of Heaven and Earth, for that liberal portion which thou haſt given me, thine unworthy ſervant, in thy Grace and Favour. For the knowledge of thy holy Goſpel, which hath brought life and immortality to light. For all the good inſtructions I have received from thy Miniſters [and the tender care, *religious education of my Parents, Tutors and Governours:] For all ſeaſonable reproofs, wholſome counſels, good admonitions, and every truth I have received from my Friends or Enemies: For the Pious examples and good converſation of any of my Neighbours.

* You may mention theſe and others, if you have had this benefit.

For

For all holy opportunities, and the leiſure I have to attend upon this heavenly employment: For thy merciful chaſtiſements, and thy wonderful deliverances: For all the good Books thou haſt brought to my hands; and the good advice which I have any way received: For all my Benefactors; all thoſe that love me and pray for me: And above all for thy gracious inſpirations from above, the holy thoughts thou haſt put into my mind; and the pious deſires and purpoſes thou haſt ſtirr'd up in my heart; with all the furtherances, helps and aſſiſtances thou haſt vouchſafed me in my way to Heaven: particularly now at this holy Feaſt, where thou haſt made me know and feel how good thou art, beyond the compaſs of all our thoughts.

What ſhall I return unto thee for all thy love? What ſhall I give unto my Lord, who hath given himſelf for me? I have given thee my whole ſelf, and now devoted all the powers of my ſoul and body to thy ſervice: that all my thoughts, my words, my deſires, my paſſions and actions may be diſpoſed according to thy Will and not my own.

And

And I think my ſelf happy, O bleſſed Jeſus, in the choice I have made of thee for my Lord and Maſter. I rejoyce in the diſpoſal I have made of my ſelf to thy ſervice and obedience. For a world I would not revoke my conſent to be abſolutely ruled and governed by thee, as long as I live. *Sin ſhall not reign in my mortal body, that I ſhould obey it in the luſts thereof.* Rom. 6. 12. But here I come again to yield my ſelf unto thee my God, and to profeſs thy ſervice to be the moſt perfect freedom, and the nobleſt employment. To beſeech thy pardon for all mine unfaithfulneſs; and the conſtant power of thy Holy Spirit to aſſiſt me in the doing thy Will here on Earth, as it is done in Heaven: that all my reſolutions may be perſevering, my endeavours ſucceſsful, and my obedience perfect and compleat in all things. Lord Jeſus, do what thou pleaſeſt in me, and what thou pleaſeſt with me. *Truly I am thy ſervant, I am thy ſervant:* and I will make my boaſt continually in this, that *I ſerve the Lord Chriſt.* May I but ever love thee, and ſtedfaſtly cleave unto thee, and chearfully obey thee, and faithfully live to honour

honour thee: I desire nothing else. Come prosperity, or adversity; come sickness, or health; life or death; so that I may but glorifie thee, and be made conformable to thee, and bear thine Image in holiness here, and in glory hereafter.

And let all the Earth stand in awe of thee, thou Lord and Ruler of the whole World. Let the hearts of all people submit themselves to thy Kingdom and Authority. *In thy Majesty ride on prosperously, O thou most mighty, because of truth, and meekness, and righteousness:* till all thine enemies fall under thee, and think themselves happy in thy most just and merciful government. I commend thine own Family to thy gracious and powerful protection: and this part of it especially in these Kingdoms. That we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, and triumph in thy praise; saying, *This God is our God for ever and ever; he will be our guide even unto Death.* *Psal.* 45. 3, 4. *Psal.* 48. 14.

Now

Now unto him that loved
Rev. 1. 5, 6. *us, and waſhed us from our*
ſins in his own Blood, and
hath made us Kings and Prieſts unto God
and his Father; to him be Glory and Domi-
nion for ever and ever, Amen.

Septem-

September.

The Meditation ſome day before the Sacrament.

SHall we not be too bold in going ſo oft to the Table of the Lord? May we not offend him by our forwardneſs to approach into his preſence? No ſure, not if love carry us thither, and accompany us there. And who can want that, who knows and conſiders how forward he was to do that, which we remember? When he came to offer himſelf a Sacrifice for us, he ſaith, *Lo, I come: in the volume of the book it is written of me: I delight to do thy will O God.* *Pſal.* 40. 7, 8. And when he eate the laſt Meal with his Diſciples, he ſaid again, *With deſire I have deſired to eat this Paſſover with you before I ſuffer.* *Luke* 22. 15. Behold what a hearty vehemence there was in his love! what an ardor in his deſire; to be made an Offering for us, and to be remembred by us! With what love ſhould we commemorate his dying love! With what deſire ſhould our ſouls approach to his holy Table in remembrance of him; who took ſuch content in dying for us, and was ſo deſirous to inſtitute this holy Feaſt, for a perpetual remembrance of his Death? With the ſame joy that Children uſe to welcome a Feſtival; with ſuch an hunger and thirſt, as a labouring Man goes to his

ſupper; ought we to go to the Supper of the Lord: that we may chear and refreſh our ſouls with the memory of our Maſter and only Saviour; with praiſes and joyful thankſgivings; with the love of God and of our Brethren; with the hopes of his Mercy here and eternally. Awake, awake then thy Faith; call up thy love; quicken thy deſires: excite all that is within thee to bleſs the Lord and ſpeak good of his name. Say with a great joy, Lo, I come, according to thy Command: and delight to do thy Will, O God. With deſire I have deſired to do this in remembrance of my Lord: to declare thy mighty Acts, and ſhew forth the greatneſs of thy love; to profeſs my ſelf thy Servant, and to glory in the holy Name of my Maſter Jeſus; to offer up my ſelf unto thee, an Oblation of love; to renew my Covenant with thee, and with all my Brethren; to give thee thanks that I am one of thy Family, and for all the benefits I received, and thou haſt ſtill in ſtore for thy faithful ſervants. But who is able to tell how much he hath done already for us? Or find out all that he deſigns unto us? Who can praiſe him according to his excellent kindneſs, and his wonderful works for the children of men? The thoughts of Angels are not wide enough to comprehend them. And if we had their ſpirits, and could love him and acknowledge him, with their enlarged affection, it would be too little a preſent to make unto him. *O give thanks therefore unto the Lord, for he is gracious, for his mercy endureth for ever.* O give thanks unto him, who is ſo deſirous of us, ſuch narrow ſouls, ſuch little hearts, that can hold ſo little love unto him. Let us go to him, and deſire that he would enlarge them; or that he would fill them to the height with his love. Since he is content, if he may but lodge and dwell

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in our breasts, and have the government of us in his hands: let us go and vow, that he shall possess us solely to himself; that no affection, no desire shall dwell in us, without his leave; and all be ordered by him just as he pleases. And let us shew him now, that we have prepared no less gift than our whole selves, to be bestowed on him, that we are very desirous of the honour to be commanded by him, and to do him service; and that if he will make us more desirous, more resolved and stedfast in these holy purposes, we will never cease to thank him in this manner as long as we live.

And approaching thus, with all humility to him, may we not hope that he will accept us, and receive us as his friends, and embrace us with real love, and inclose us, as we desire, unto himself? Nay, he will hold us fast tied in the bonds and cords of his love: not to fetter and imprison us; but to unlock and open our narrow hearts by the power of it, that they may be enlarged into the true liberty of love to him and to all the World. We may hope at last, that it will become as unnatural to offend him, as it is to kill our selves, or kick against the bowels of a most indulgent Parent: that obedience shall be our delight: that all good things on earth, which have been our hinderance, shall prove our encouragement and provocation to an holy life: and that our watchfulness over our selves shall be so strict and severe, that we shall not be easily surprised; but continually worship him, by presenting him with a spirit like his own, innocent, harmless, and delighting to do all good.

The Prayer ſome time before.

O Moſt mighty Lord, the high and holy one who poſſeſſeſt eternity: who dwelleſt in the pureſt light, and whoſe Majeſty is enthroned in the midſt of all the heavenly Hoſt, who are continually celebrating the praiſes of thy Name, which is moſt excellent throughout the World. The light of thy Countenance, I believe, is better than life: and one day in thy Courts is better than a thouſand. If thou wilt graciouſly ſhine upon me, when I enter into thy Gates to go unto thy Table; if thou wilt fill me with the joyes of Faith and Love and holy Hope: I ſhall account that day the beginning of the eternal life; and remember as long as I live how gracious thou art. But I have little reaſon to expect to be ſo highly favored by thee, who have forgotten oft-times that reverence and fear that I owe to thee my Creator; and that love and dutiful affection which I owe to my Redeemer; and been too diſobedient to many good motions of the holy Spirit of Grace. I have

have thought ſo much how to pleaſe my ſelf, and ſo little of pleaſing thee; ſpent ſo much time in the affairs of my body, and ſo little in thoſe of my immortal ſoul: that I may rather ſink into dejection of Spirit toward the place of darkneſs, than hope to be lifted up toward Heaven, to behold the Light of Life. I am apt to think that if I knew thee as the Angels do, I ſhould be filled with their love, and readily diſpoſed to thy obedience, and ſpend my ſelf in thy endleſs praiſes: whereas now that thou haſt revealed thoſe things to us which the thoughts of Angels entred not into, and haſt ſent thy dear Son in our nature and not in the nature of Angels, and given him to die for us, and to open the Kingdom of Heaven to us; I have not loved thee with the love of men. I have felt ſometime ſo little love to thee, that I have been apt to doubt whether I love thee. It hath been but a little ſpark in my heart, ſcarce to be diſcerned; and hath not ſhone, as it ought to do, in my life before men———

But thy Gracious pardon, O Lord of

love, I hope will make me admire thee, and love thee exceedingly. Some ſmall taſte and ſavour of thine extraordinary kindneſs, will inkindle in me the moſt ardent affection towards thee. And it is already the hearty deſire and ſtudy of my ſoul, thou knoweſt, that I may love thee above all things; and that all my love may run into ingenuous, free and chearful obedience to every one of thy Commands. They are all holy, juſt and good: they are moſt lovely and gracious in mine eyes. I eſteem thy Precepts about all things to be moſt equal, beneficial, and highly conducing to the perfection and happineſs of our natures: and chuſe moſt joyfully to ſubmit my ſelf to the Soveraign Authority of ſuch tender love and good-will towards us. O pity and pardon an humble ſuitor to thee, that his heart may ever be under the power of thy holy Commands; and being captivated from all things here below, may become a ſubject of thy love. I wait on thee for the power of thy holy Spirit now to come upon me, to fill me with thoughts, deſires and affections ſutable to the duty which I am about

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to render to thee. That when I think of those sins, which killed the Lord of life, I may vehemently abhor and utterly renounce them. And when I think of thy love, it may wonderfully raise and exalt my heart to love thee, delight in thee, and gratefully acknowledge thee. And when I think of thy holy Commands, my heart may humbly bow, and gladly resign it self to be governed by them. And the dying of the Lord Jesus set before my eyes, may make me an Offering holy and acceptable to thee for ever.

I am sensible how oft I fall short of my own desires and resolutions: and therefore again look up unto thee, with a humble Faith, for thy powerful presence with me. To enlighten my mind more clearly; to settle my wandring and unstable thoughts: to awaken the conscience of my duty toward thee, and toward all men; to compose and quiet all my turbulent passions and affections; and to confirm and strengthen all the holy purposes which thou workest in me. Vouchsafe, most gracious Lord, to accept and assist the faintest, but ho-

neſt, endeavors of my ſoul to pleaſe thee; to encourage and further every good inclination; to poſſeſs and fortifie me againſt the moſt importunate temptations; and to enable me to quell and bring under the ſtrongeſt oppoſitions to thy divine Will. I deliver up my ſelf abſolutely with all my heart unto it: deſiring and purpoſing to live in ſtedfaſt union and conformity with it: to maintain an humble and reverend ſenſe of thy Greatneſs and Goodneſs; ſoberly to uſe all the good things thou indulgeſt to me: to exerciſe righteouſneſs, charity, meekneſs and gentleneſs to all men; to poſſeſs my ſoul in patience; to be contented with my portion; to pray without ceaſing: and in every thing to give thanks, which is thy will in Chriſt Jeſus concerning me. Sanctifie, I beſeech thee, the greateſt worldly bleſſings to me; ſupport me under the heavieſt afflictions; fit me for the moſt ſudden or lingring departure out of this life, and for whatſoever thy wiſe Providence ſhall order for me while I ſtay in it; and by all theſe means prepare me for everlaſting glory. And, O, that the nearer I approach unto it, the

the brighter ſenſe of it may ſhine in my heart; chaſing away the fears of death, and the cares of life. And that I may now begin it, by praiſing thee in the company of thy Saints with joyful lips: and every day praiſe thee better, and long more for that happy ſtate, where we ſhall have nothing elſe to do but love and praiſe thee for ever.

The Lord Jeſus Chriſt be with my Spirit: in whoſe holy words I further recommend my ſelf to thy wonted Mercies. 2 *Tim.* 4. *ult.*

Our Father, &c.

The Meditation afterward at home.

IS there any need after all that thou haſt heard, and thought, and ſaid of thy bleſſed Saviour, that I ſhould call upon thee, and bid thee love him? Need I entreat and earneſtly beſeech thee, my Soul, to preſerve the memory of his moſt obliging kindneſs; and exhort thee to go again and again, to praiſe him in this manner? Methinks, we may turn our thoughts and our ſpeech to him; thanking and admiring the exceſs of his love, that he will let us approach thus near unto him. It is his love that he will at all regard us, and receive the love we offer to him. But it is a great marvel of his love, that he hath entreated us ſo often, and uſed ſo many arguments to us, and laid ſo many obligations on us to love him. What are we, that he ſhould ſeek after us on this faſhion, who had a mind to loſe him? It is ſtrange that he will accommodate and addreſs himſelf to our very ſenſes, that our dull fleſh may not hinder us from loving him. Good Lord! that thy delight ſhould be with the Sons of men. Couldſt thou not live unleſs we lived alſo? Canſt thou be at all the better for us? Have we been kind unto thee, ſince thou haſt done all this for us? Or do we uſe half ſo many entreaties to thee, to do us good; as thou haſt done to us, to be good to our ſelves? O be aſtoniſhed at the greatneſs of his mercy! Do but throughly affect thy heart with the height and depth of his love; and love will make more pathetical and moving exhortations to thee, than any thought can invent. I will leave thee under

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the power and constraint of thy love. Cease to love him if thou canst; if thou dost but think of his love. But think withal, what an hopeless condition that Soul is in, which the love of God in Christ Jesus cannot move and prevail withal to love him. And what may all thy Brethren expect from thee, who are partakers of the common Salvation together with thy self? Canst thou find in thy heart to offend him, for whom Christ died? Wilt thou not open thy bowels of compassion towards others, when thou standest in so great need even of infinite mercies thy self? Shall some small differences between you, sour thy heart? or blunt the edge of that affection, which is sharpned by the Divine love to us, when we were strangers and enemies to him by evil works? How canst thou chuse but be ready to do good, and to forgive, even those that have done evil to thee? *To bless them that curse thee, and pray for them that despitefully use thee?* Remembring that *thy reward then shall be great, and thou shalt be the child of the Highest: for he is kind unto the unthankful, and to the evil. Be thou therefore merciful, as thy Heavenly Father also is merciful.* Luke 6.28, 35, 36.

Here resolve to meditate all this Month, very often, upon that part of our Lord's example, which he left us when he died, in PRAYING FOR HIS ENEMIES; his bitter enemies; his malicious and ungrateful enemies; his enemies, that with implacable wrath most Deviliſhly contrived the destruction of the most innocent, loving, obliging and bountiful person that ever walked upon the face of the Earth. Remember also how sweetly and mildly he treated, even that villanous Traitour, his own Servant, who betray-

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ed him with a baſe hypocriſie; ſaying no worſe words than theſe to him, *Friend, wherefore art thou come? betrayeſt thou the Son of man with a kiſs?* *Matth.* 26. 50. *Luke* 22. 48.

And let not either the greatneſs of mens malice; or their barbarous requital of the benefits they have received from thee; or their treacherous hypocriſie; or their vile diſſimulation or any other aggravation of their crime, hinder thee from following thy Saviour, and ſtifle thy love to thy enemies. And particularly expreſs thy love by praying moſt earneſtly for them, bewailing their folly and madneſs; pitying the ungodly helliſh ſtate wherein they are; and imitating the charity of Heaven to which thou recommendeſt them. Open thy mouth with meekneſs of wiſdom, and let the *Law of kindneſs be in thy tongue.* *Prov.* 31. 26. Speak to them graciouſly, who have diſobliged thee: *And if thine enemy hunger, feed him; if he thirſt, give him drink: heap coals of fire on his head;* *Rom.* 12. 20, 21. what if it be poſſible he may be melted into better nature, and his *evil may be overcome with good.*

The

The Thanksgiving and Prayer afterward.

O Moſt holy and ever bleſſed Lord of Heaven and Earth, who only haſt immortality, and dwelleſt in light unapproachable by mortal eyes: ſhining in the glory of thy own perfections, and not needing any reflections from thy Creatures. Thou art full beyond our thoughts; and ever communicating out of thy fulneſs, abundantly beyond all that we can conceive. We cannot comprehend the vaſt number of Creatures which thou haſt made, who all praiſe thee and declare thy magnificent Goodneſs; nor are we able to fathom the leaſt part of that bounty which feeds them, and provides for them, and takes care of them every where. Much leſs can we comprehend thee, in whom they all live, and move, and have their being; and from whom they are continually ſupplied without diminiſhing thy full goodneſs. We the chidren of men have received a more liberal ſhare in thy bleſſings than the reſt of our fellow-Creatures, and had moſt large

large experience of thy never ceasing love and kindness to us. For after we had spent and wasted those great treasures wherewith thou didst endow our natures; thou hast been pleased to grant us a new and better portion, and to raise us up again with the addition of many Talents: Having sent thy Son to redeem us, and to be the Author of a supernatural birth to us; to declare to us all the will of thee our Heavenly Father, and to give us exceeding great and precious promises, the expectation of which might encourage us to do all that thou requirest of us. Thou hast sent him, blessed be thy Goodness, to bring us Life and Spirit; to strengthen us against all the powers of Hell and Earth; to break the force of all temptations; to sanctifie even our afflictions to us, and the infirmities of our crazy bodies; to take out the sting of death, and to make it an entrance into an immortal life. Thou hast advanced him to intercede for us at thy right hand; to be our Advocate with thee, when by our weakness we sin against thee, or are afraid to approach thee; to pardon us when we repent and return to thee; and to bless us by giving

us

us repentance, and turning us from all our iniquities. And to all other benefits thou haſt added the comforts and refreſhments of thy holy Table, where I have now partaken of his moſt bleſſed Body and Blood. Thou haſt ſhown me the greatneſs of my Saviour's love; and tied me in new reſolutions to love and ſerve thee for ever; and given me ſtrong aſſurance of thine everlaſting mercies in Chriſt Jeſus.

Theſe very acknowlegments will witneſs againſt me, if I ſhould careleſly throw away this new portion, which thou haſt given me in thy love. The remembrance of them will be intolerable, if I ſhould not improve this extraordinary Grace, which I have now commemorated. I flee unto thee therefore again, O moſt merciful Father, for the help of thy holy Spirit, to continue in me a perpetual memory of that love which thou haſt beſtowed on me; and of the profeſſions I have made of an unmovable love to thee. O thou Inſpirer of all holy thoughts and deſires; O thou who delighteſt to encourage all thoſe that ſeek after thee with thankful hearts; ſtop not the current of

thy

thy bounteous love: but as thou haſt drawn me to thee, and moved me to devote my ſelf to thy obedience; ſo preſerve and keep theſe thoughts and purpoſes in my heart for ever. I believe thou heareſt me, and wilt be with me. And filled with power and might, and with conſtant hope in thee, I will walk and not be weary, and run the ways of thy commandments and not faint. To that Almighty Goodneſs I commit my ſelf, of which I have had ſuch long experience. I will never doubt of thy readineſs to aſſiſt and further me: but always look up unto the Heavens from whence cometh my help. *My help cometh from the Lord which made Heaven and Earth. The Lord ſhall preſerve me from all evil: he ſhall preſerve my Soul. The Lord ſhall preſerve my going out, and my coming in, from this time forth and even for evermore.*

Pſa. 122. 2,7,8.

O that all the ends of the Earth may ſee thy Salvation, and worſhip thy Name; for it is holy. And eſpecially all thoſe *to whom is given a Kingdom, Majeſty, Glory and Honour, may evermore praiſe,*

Dan. 5.

praiſe, and extol, and honour the King of Heaven; all whoſe works are truth, and his ways judgment; and thoſe that walk in pride he is able to abaſe. Dan. 4. 37.

Let all the righteous be glad; let them rejoyce before God; yea let them exceedingly rejoyce. Pſal. 68. 3.

Let them ſay continually, The Lord be magnified, which hath pleaſure in the proſperity of his Servants. 35. 27.

O that all mankind would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of men. For he ſatisfieth the Longing Soul, and filleth the hungry Soul with goodneſs. They cry unto the Lord in their trouble, and he ſaveth them out of their diſtreſſes. Pſa. 107. 8, 9, 13.

Bleſſed be the Lord God, even the God of our Salvation, from everlaſting to everlaſting. Amen *and* Amen. Pſal. 41. 13. 68. 19.

October.

The Meditation ſome day before.

HOW long is it ſince thou thoughteſt of the beſt Friend thou haſt in the whole world? And what were thy laſt thoughts of him? Didſt thou not a very little while ago long for his company; and wiſh the time would come wherein thou mighteſt again enjoy him? Didſt thou not count the days till that happy time, when he promiſed to return or ſend unto thee? And ſuppoſe he be dead; with what paſſion doſt thou follow his memory? How art thou moved with the mention of his dear Name? How glad to poſſeſs any relique of him, though it be but his ſhadow? Or how oft doſt thou look upon the lively picture of him, which is drawn in thy own imagination? And doſt thou think it could fail to put thee in mind, of what he left thee in charge when he departed this world? Couldſt thou forget the legacies he left thee, or the inheritance he bequeathed to thee, as the Heir of his love?

O how long then is it, my ſoul, ſince Jeſus was in thy thoughts? Canſt thou not tell? Was there ever ſuch a Friend as he, that died to ſave thee? Can any one pretend ſo much to thy love, or merit of thee ſo kind a remembrance? Who is there that ever died for the ſake of his enemies?

O

O how precious, how dear, ſhould the Name of Jeſus be unto thee! With what joy ſhouldſt thou receive the news, that he is coming to viſit thee? How welcome muſt this invitation be from thy bleſſed Saviour, whom if thou loveſt thou canſt not but long to ſee? It is the voice of thy well beloved, that calls unto thee, and ſaith; Come and feaſt with me. Come, and ſee by theſe ſenſible ſigns, which I have left to repreſent me, how much my love hath made me to ſuffer for thee. Behold the lively figure of my Body and Blood, which was broken and ſhed to redeem thee. I have cauſed it to be made on purpoſe, that thou mighteſt not forget me.

What doſt thou anſwer to him? Canſt thou ſay, thou haſt looked for this day? That thou thoughteſt it long, till thou mighteſt go to his Houſe? or at leaſt waſt deſirous to go, and ſee him ſet forth crucified before thine eyes? Why? What good did the laſt ſight of him do thee? What pangs of love didſt thou feel in thy heart? What pleaſure, what joy in the remembrance of his kindneſs? Did it call all his Commands to mind, and recommend them effectually to thy love? Did it ſtir thee up to do his Will, and make thee more zealous ever ſince in working that which is pleaſing in his ſight? What didſt thou think of the inheritance he hath given thee? *An inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for thee?* Didſt thou believe his Word; and verily expect to *receive the reward of this inheritance?* How did that faith then work in thy heart? Did it give thee extreme

1 *Pet.* 1. 4.

Col. 3. 24.

treme content? Having hope to ſee him, did it make *thee puriſie thy ſelf, even as he is pure?* Go then now as a friend of his, and do the ſame again. Renew thy remembrance of him. Shew him the belief thou haſt in him: the love thou beareſt to his Name and Word: how reſolved thou art never to forget him: and how happy thou thinkeſt thy ſelf, in the portion he hath given thee in his grace and love. Profeſs to him, that his Commandments are dearer to thee than thy life: and that thou wilt ſooner part with it, than not perform his holy Will in every thing. Vow to him again, that thou wilt be true and faithful to him. Embrace all thy Brethren there aſſembled with a kind affection, becauſe they are his friends and followers. Deſire that all the world ſhould know him and be acquainted with him; and that a perpetual memory of him may be preſerved, by doing this as long as the Sun and Moon endure. And canſt thou do it without thoſe paſſions, which the thoughts of a Friend are wont to raiſe up in thy heart? None of them, ſure, will be abſent upon this occaſion. They will all attend thee in this holy action: and thou wilt feel the greateſt gratitude to thy Saviour, who hath done ſo much to deſerve thy love, which is ſo little worth to him. 1 *John* 3. 3.

Then thou wilt hear him, as good as ſay unto thee, *Son, be of good chear, thy ſins are forgiven thee.* All that I have is thine. I will be an everlaſting friend to thee, and make thee inherit all things. It is my Father's good pleaſure, to give thee a Kingdom: and here I give thee the earneſt of that purchaſed poſſeſſion. What reaſon haſt

haſt thou to doubt of the enjoyment; if thou art my Friend, by doing whatſoever I command thee? Do not friends partake in each others goods? My power which I have over all things in Heaven and Earth, ſhall aſſiſt thee. My Angels ſhall be thy Guardians. My Spirit ſhall be thy Guide and Director. My comforts ſhall encourage and ſupport thee. *Becauſe I live, thou ſhalt live alſo. For I came that my Sheep might have life, and that they might have it more abundantly.*

John 14. 19. 10. 10.

The

The Prayer some time before.

O Most holy and eternal God; who art good and dost good: the whole Earth is full of thy goodness. Thy Mercy reacheth unto the Heavens, and thy Faithfulness unto the Clouds. Thou art great in Power, Wisdom, and all other Perfections: and therefore greatly to be feared, honoured and loved by all understanding Creatures. When I consider how much thou hast done for me, or how much I have often promised to do for thee; I am on both hands confounded and ashamed in my own thoughts. Thou art my Creator, my Father, my Saviour, Deliverer, and constant Benefactor: the God of my life, of my health, of all my present comforts and future hopes. I have promised often to be thy faithful servant, and thy dutiful child: to honour and glorifie thee both with body and soul, and all the good things thou hast bestowed on me. In my Baptism I was dedicated unto thee; and have many times confirmed that Gift, and renewed my Engagements to continue in thy obedience.

ence. In my Promiſes, Proteſtations and Vows I have been very liberal: but how ſparing in performance, thou, who art acquainted with all my ways, knoweſt; and I my ſelf know ſo much of my negligence, that I may juſtly wonder, thou ſtill retaineſt me in thy Family, and letteſt me enjoy the priviledge of thy Children. Adored be thy great long-ſuffering and patience, towards me and all mankind. Thanks be to the Name of the Lord, who after our abuſe of ſo many bleſſings, hath added the Gift of his dear Son, and ſent him to pay a ranſome for us. O the unconceivable greatneſs of that love, which hath ſo much befriended the moſt ungrateful enemies. I humbly mention the blood of his Croſs, as a ſufficient ſacrifice, oblation and ſatisfaction, not only for my ſins, but the ſins of the whole world. I lift up my hands unto thee in his Name, to receive that gracious pardon, which he hath purchaſed for me: hoping through him, that thou wilt ſtill continue thy love unto me, who am ſtedfaſtly reſolved to love thee above all things. Far be it from me to think, that the love of our Lord ſhould maintain me in any rebellion againſt thee, or countenance

tenance my contempt of thy holy Laws. No, love me so much, good Lord, as to change my will, and renew my nature into thy own likeness; that I may be truly a friend of God. I wish for no greater happiness, than to feel my soul at peace and friendship with thee, by an intire and unchangeable love to all Righteousness, Goodness and Truth. And I am going to remember his dying love; that with the heartiest affection I may devote my self wholly to thy love and service. I do as unfeignedly desire that all my sins may die; as I am glad that Christ died to be a propitiation for them. And I as sincerely offer up my self, my understanding, my will, my desires and passions, and all that I have, unto thee; as I really believe that he offered up himself for me. O that the power of the holy Ghost may accompany me: and unite my thoughts and affections to make a most thankful commemoration of his loving kindness. Represent unto my mind most feelingly all that Jesus hath done and endured for our sake. Fix my mind and heart upon the inestimable benefits he hath obtained for me. That I may not only behold the outward figures

of him: but receive thoſe pledges of his love, with the humbleſt reverence, with ſuch a lively faith, and vehement love, and ready ſubmiſſion of my will to him; that Chriſt Jeſus may be inwardly formed in me. I long for the happineſs of knowing aſſuredly that I am a Friend of his, by my delighting greatly in his Commandments, and truſting my ſelf and all my concerns intirely in his hands, and contenting my ſelf in his love, and good-will toward me, and rejoycing in the Soveraign Dominion, Power and Glory which thou haſt given him; with moſt earneſt deſires that all the world may love and obey him. *Amen.*

Our Father, &c.

The

The Meditation afterward at home.

WIth what unwillingneſs are we wont to leave the company of a Friend in whom we delight? How doth the remembrance of him ſtick unto our mind? How often do we think of the kind words we heard from his mouth, and view the tokens he hath left with us of his love? Do we not uſe to caſt our eyes behind us when we go from him, and look after him as long as he is in ſight? Are we not glad to ſee but his back, when we cannot behold his face? O ſweet Jeſus (then ſhouldſt thou ſay to thy ſelf) who can be content to part with the thoughts of thee, when he ſees the love thou beareſt to us; and all the bleſſings thou imparteſt to thy friends and followers? What heart can endure to loſe the ſight of ſuch happineſs, or ſuffer thy remembrance to die out of its mind? I ſhould look as far as Heaven, rather than ſuffer thee to go out of my thoughts: and always be caſting mine eyes to thy dwelling place; that I may behold, at this diſtance, though never ſo little of thy moſt excellent glory.

So one would think in reaſon: But this dull fleſh begins to complain, that it is tired and cannot thus follow thee any farther. It makes me ſigh to think, that I muſt loſe this clear and lively ſight which I have of thee. And yet, as heavy as it is, I will not ceaſe to be often looking after my Saviour. What though I cannot always ſee him, ſo as I have now ſeen him in the Sanctuary; yet I will never forget him. And the darkeſt ap-

prehenſions of his love and favour, ſhall ever be dearer to me, than any object in this world. Bleſſed be his goodneſs, which hath given me ſuch pledges of it, as engage me to remember him. *I will be ever mindful to keep the Covenant,* I have made with him, *and remember his Commandments to do them.* And as long as I do his will (though I cannot always lift up my thoughts and affections as I would unto him) I hope I am his friend. O ſweet words which I have heard from the mouth of my Saviour; *Whoſoever ſhall do the will of God, the ſame is my Brother, and my Siſter, and my Mother.* I have no other will, O Lord, but thine, and I will prove continually, what is *that good, and acceptable and perfect will* of thine: that we may be eternal friends, by the conſtant union of our wills in one. Let my Lord command what he pleaſes, it ſhall be obeyed. Let him do what he thinks good; my will ſhall be done, as well as his.

Pſal. 103. 18.

Mark 3. 35.

O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord: but my goodneſs extendeth not unto him; but to the Saints that are in the earth, and to the excellent in whom is all my delight. They are his friends, and what thou doſt to them, he accounts it as done unto himſelf. Think thy ſelf happy, that thou wilt never want him, whilſt thou enjoyeſt them. Thou feedeſt him, when thou feedeſt them. Thou goeſt to ſee him, when thou viſiteſt them in their need and miſery.

Pſal. 16. 2, 3.

Matth. 25. 40.

Verily I ſay unto you (they are the words of the Lord) *in as much as ye*

ye have done it unto one of the least of these my Brethren, ye have done it unto me.

Resolve therefore all this month to endeavour to excite BROTHERLY KINDNESS, which is the fountain of *Charity*. And look on it as a great part of the riches of the divine Grace, that he is not only content to love us himself; but hath contrived ways and means that all men else may love us, and commands them so to do, as they hope to be saved. Begin this Brotherly kindness then thy self, that so thou maist be able to say every day, O how great is thy mercy O Lord! that thou lovest me thy self, and wouldst have all the world to love me. O how great is thy goodness, that thou not only chargest them so to do; but ingagest them to love me, by thy love! Yea, to love me so, as thou hast loved me and them; and so, as they love themselves. How full, how incomprehensible is the love of my God, who would have me hated by none; but every man to be my friend, if I am in need, every man to do me good? How can I want who have such a Father, who hath made all men to be my Brethren? How happy would he make me, who labours to set all hearts open to me; that as many men as I see, so many lovers I may behold? Thou dwellest, O God, in love: and wouldst have me to do so too, by loving, and being beloved of all. What returns shall I make to the Lord for his love! He tells me that it is Love. Love thy Brethren, *love them with a pure heart fervently*. This is the thing which I would have thee do. And this will make thee blessed for ever: by loving me and all others, and by being beloved of me, and of all men else that love me.

The Thanksgiving and Prayer afterward.

O Lord God Almighty, which is, which was and is to come. Who art the happineſs of men and Angels: and haſt an innumerable company of beautiful Creatures always beholding thy Glories, ſatisfied with thy love, delighting themſelves in thy Praiſes; and to eternity can deſire no higher pleaſure, than to be thy Friends and Servants. I caſt down my ſelf before thee to joyn, as well as I am able, together with all that Heavenly Hoſt, in lauding and magnifying thy great and holy Name; and rejoycing in thee with thankſgiving.

Thou haſt created all things, and for thy pleaſure they are, and were created. Thou haſt redeemed mankind by the Blood of thy Son; and raiſed us out of the duſt, that we might ſit with him in Heavenly places. Thou haſt ſent the Holy Ghoſt the Comforter, in ſigns and wonders, and divers Miracles; in gifts of knowledge, wiſdom and prophecy; and

and in abundance of thy Grace, to renew and ſanctifie the hearts of thy faithful People. The Apoſtles and Miniſters of reconciliation were thy Gift; by whom thou haſt brought the glad tidings of Salvation into theſe parts of the World. The Sun of righteouſneſs, praiſed be thy Goodneſs, hath enlightned our eyes, who ſat in darkneſs, and in the ſhadow of death. I have been thy conſtant care from my firſt conception and entrance into the world, until this moment. Innumerable bleſſings thou haſt beſtowed on me; and ſtill I hear the voice of joy and gladneſs. I behold my Guides and Inſtructors; and have the liberty to go into thy Houſe: and I ſee my Saviour himſelf in the remembrances and pledges he hath left me of his dying love. I will never ceaſe to adore and extol thy Mercy: who haſt kept me from going down into the pit; and ſaved my Soul from the nethermoſt Hell. Bleſſed be thy Goodneſs for the conſtant proviſion of thy Houſe; the comforts of thy Holy Spirit; the ſociety of thy Children; the hopes of Heaven; and the taſtes thou haſt given me of immortal joys, in this holy Feaſt

with my Saviour. As thou haſt begun, good Lord, out of thine own undeſerved love to make me happy; ſo continue thy loving kindneſs to me, till it be finiſhed in perfect friendſhip with thee. Preſerve in me, though never ſo weak, yet, a conſtant and prevailing ſenſe of thy Goodneſs; that I may moſt willingly obey thee, and chearfully do thy Will in all things. That the very ſame mind may be in me, which was alſo in Chriſt Jeſus: *Whoſe meat it was to do thy will, and finiſh the work of thee that ſenteſt him.* O that God would *count me worthy of this calling, and fulfil in me all the good pleaſure of his goodneſs, and the work of Faith with power. That I may ſtand perfect and compleat in all the will of God: and the Name of the Lord Jeſus may be glorified in me, and I in him: according to the grace of our God, and the Lord Jeſus Chriſt.* I have given my ſelf now again unto thee, and profeſſed the ſtricteſt friendſhip with thee: Lord, help me *to keep it without ſpot, and unrebukeable, until the appearing of the*

John 4. 34.

and finiſh the work

2 *Theſſ.* 1. 11, 12.

Coloſſ. 4. 12.

Lord

Lord Jesus. That both Body and Soul being preserved pure and undefiled, as the Temples of the Holy Ghost; it may be my constant Guide, strength and comfort: and lead me safely through all the difficulties and dangers of this world, the enticements of the flesh, and the crafts and subtilties of the Devil; to a place of peace and safety in the Regions above, where I may for ever dwell in thy love, and sing thy praise. O that all the people did praise thee, O God; that all the people did praise thee. That the whole Earth were filled with the knowledge of the Lord, as the waters cover the Sea: and all those that know thee, did walk worthy of thee; as Children of the light and of the day, having no fellowship with the unfruitful works of darkness. Bless thy Church planted in these Islands; that we *may not receive in vain that grace bringing Salvation, which hath appeared to us, teaching us, that denying ungodliness, and worldly lusts,* 2 *Cor.* 6. 1. *Tit.* 2. 11, 12. *we should live soberly, righteously, and godly in this present world:* But from the highest to the lowest *have grace, whereby*

Heb. 12. 28. *we may ſerve thee acceptably, with reverence and godly fear.* Comfort all my Friends; forgive all my Enemies: relieve thoſe that are in any miſery; draw all ſinners to repentance; and help all good Men to perfect holineſs in thy fear: that at laſt with one conſent, we may all unite our hearts and tongues in thy everlaſting praiſes.

2 *Cor.* 13. *ult.* Now *the Grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with us all.* Amen.

November.

The Meditation some day before.

With what wonder and admiration do we entertain those things which are strange and unusual? The very news of them carries great numbers to see them, and the sight of them fixes their eyes on them, as if they could never have enough of them. Behold here the wonder of wonders, which thou art called to see, and feed thine eyes and heart withal. God is come to dwell in flesh. This Flesh is made a Sacrifice for the sins of the world. And he invites thee now to a Feast upon that Sacrifice; that thou mayst dwell in him and he in thee. O marvellous love! What eyes ever saw such a sight as the Son of God dying on a Cross? The only begotten of the Father bleeding as a Malefactor? The glorious King of Heaven laying down his life freely for his own Subjects: Rebels I should have called them, and enemies to him? Where are all my thoughts? Where is my admiration? What is become of my love? Whither are all my desires gone? It will be a new wonder if they do not all assemble themselves together, at the commemoration of such love: which doth me the grace to make me partaker of that Body and Blood, which was so offered up to God. Strange! that my thoughts should be so heavy, and my affections

fections ſo cold! that my hunger and thirſt, my love and my joy ſhould be no more excited; at the very motion to go to the Houſe of God, to make a thankful remembrance of his death! We think the Angels lead an happy life, in their bleſſed employment of giving continual praiſes to God: why do I not go then with a more forward joy into the Courts of the Lord to *do this* in remembrance of Chriſt, which thoſe heavenly Creatures do not do? For *he hath not taken hold of the nature of Angels, but of the ſeed of Abraham*, for whom he hath prepared alſo this Sacred food, of which they never taſted. *Unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? or, Sit thou at my right hand, till I make thine enemies thy footſtool?* Art thou not deſirous of honour, and greedy of gainful preferment? Art thou not prone to ſeek great things for thy ſelf? What greater honour or dignity can there be, than to be ſo nearly related to the Lord of all; to be a Member of him that is Head of all Principalities and Powers? Behold the treaſures of grace and glory which he offers thee; and by theſe ſigns of his Body and Blood would make over to thee. Is not Love the very life and ſoul of the World? Is it not the joy and ſatisfaction of hearts? Behold here the worthieſt object of it that ever was. See how he would fill and poſſeſs thy whole Soul with perfect contentment. And leſt thou ſhouldeſt be ſo unhappy, as not to dwell in love: ſee how he would engage thee by theſe bonds in which thou art going to tye thy ſelf, to love

Heb. 2. 16.

Heb. 1. 5, 13.

the

the Lord thy God with all thy heart, ſoul, and ſtrength; and thy Neighbour as thy ſelf. How doth he comply with thy moſt natural inclinations? How doth he ſtudy to gratifie thee in thy moſt noble deſires? Call up thy beſt and pureſt thoughts. Strain thy ſelf to the height of admiration. Endeavour to forget all other things, and only to look at preſent upon Jeſus. If any thing can make thee love God, it muſt be his love. If any thing can make thee hate ſin, it muſt be this Sacrifice for it. If any thing can make thee willing and obedient, it muſt be his obedience to the death. Think then when thou comeſt into his preſence, that thou ſeeſt him hanging on his Croſs. Think thou ſeeſt him ſpreading out his arms, and reſigning himſelf to the will of God. That thou beholdeſt his gaping Wounds, and the Blood trickling down his Sacred Body. That thou heareſt him cry unto thee; Did I not love thee, when I bled to death for thee? Did I not love thee, when I endured this pain and ſorrow to redeem thee? Could I do more than give my ſelf, to deliver thee from death, and open the Kingdom of Heaven and Eternal life? And then what heart is there, that need be taught what it ſhould ſay, and what it ſhould do on this occaſion? Who can refrain himſelf from giving bleſſing, and praiſe, and glory in the higheſt to him? Who can want thanks to render him, for ſuch invaluable benefits? Or find in his heart to deny him his ſervice? Nay, who would not rejoyce to think of ſerving one that hath merited thus of him; and intends to reward his duty with that very glory which the Father hath given him? Our Lord cannot but expect to ſee thy mind fraught with Heavenly thoughts, and a moſt high

eſteem

eſteem of him: thy heart mighty full of love, and vows, and reſolutions, ready to be preſented to him: thy will bowing and ſubmitting it ſelf wholly to his diſpoſal. And to all ſuch he ſaith by his Miniſters, Come to my Supper, for all things are ready, Come, and take this holy Sacrament to your comfort. Rejoyce with me and be exceeding glad; for I love you, and will love you to the end.

The

The Prayer ſome time before.

O Moſt holy Lord of Heaven and earth; the greateſt and moſt deſirable good; the only reſt and ſatisfaction of our ſouls. Whom to know is the beginning of life: whom to love purely is our perfection upon earth: whom to poſſeſs in an unchangeable wiſdom, charity and purity is Heaven it ſelf. It was thy great Goodneſs, to make us to know thee, and love thee, and be like unto thee. And a greater, to ſue unto us and intreat for our affections. But it is the greateſt of all, a miracle of thy love, that thou haſt ſent ſuch a Perſon as thy Son Jeſus to beſeech us, and to add mighty importunities to his intreaties; that we would do that, which we ought to be deſirous to be admitted to do, as the greateſt happineſs we are capable of. Lord, what is Man that thou art thus kind unto him? We are very little things; hugely below ſo much of thy notice. We are naturally infirm and crazed in our bodies. And our underſtandings are ſhort-

ſighted,

ſighted, our reaſonings weak and childiſh, our paſſions eaſily diſordered, our reſolutions inconſtant; and by ſin we have made our ſelves worſe, and turned theſe into greater miſchiefs. So that if thou hadſt been pleaſed, to ſhew but a little pity and compaſſion to us, and not ſuffered us to become extreamly miſerable; what could we have expected more from thy Goodneſs? But that thou ſhouldeſt deſign to advance ſuch pitious and wretched things as we are, who know not how to value and eſteem thy benefits, to the ſtate and dignity of thy Children; to make us like thy ſelf in Righteouſneſs, Goodneſs, and Truth; and at laſt to give us a bleſſed immortality in ſoul and body; O how aſtoniſhing is this love! which thou haſt ſhewn to us in the Son of thy love the Lord Jeſus. I am aſhamed to think that this Grace hath waited ſo long upon me, and been no better entertained and improved. That my apprehenſions of it are ſtill ſo dull; my reaſonings of ſo little force, to conſtrain my whole ſoul unmoveably to love thee, delight in thee, and to live to thee for ever. I moſt humbly flee to that Grace which hath

hath abounded thus towards me, for the pardon which it hath promiſed to thoſe, who yield themſelves to be governed by it. O let not thy unwearied Goodneſs be provoked yet to caſt off the care of me: But continue to hold before mine eyes thy love in Chriſt Jeſus, and the great glory which he hath purchaſed for us; till my heart be overcome and ſubdued perfectly to his obedience. That I may abandon every evil way, which is inconſiſtent with the enjoyment of his favour and happineſs; and it may be the very buſineſs of my life to purifie my ſelf as thou art pure: from all inordinate cares and fears; from ſenſual luſts and brutiſh paſſions; from anger and hatred; envy and malice; pride and vanity, falſeneſs and diſſimulation; murmuring and diſcontent; and whatſoever is oppoſite to thy bleſſed Nature and Will declared by Chriſt Jeſus. O that the Faith of Chriſt, which thou haſt already planted in my heart, may take a deeper root; that as I believe him to be the Lord of all, who died for me and bought me with a price, and is riſen again to be the Author of eternal Salvation to thoſe that obey him,

him, and will come to judge the quick and the dead: so I may constantly reverence him, and religiously keep his holy Commands, and stedfastly trust him, and make him my hope, and love his appearing; that I may be found of him then in peace. And now that I am going to make him my renewed acknowledgments, and devote my self to his holy obedience; Lord, fill me with such worthy thoughts, affections and resolutions, that I may know that I love him, and may rejoyce in hope of his eternal love unto me. O that nothing may interpose when I am at thy Table, to hinder the effect of these holy desires; that no cloud may arise in my mind to obscure my sight of his love; no vain thought to draw me aside from meditating on his death and passion for my sake: but I may be carried then and always with a strong and irresistible inclination to do his will.

Psal. 141. 2. *Let my prayer come before thee, as the incense; and the lifting up of my hands,*

Psal. 143. 1, 2. *as the evening Sacrifice. Hear me, O Lord, and give*

give ear to the voice of my ſupplications: in thy faithfulneſs anſwer me, and in thy righteouſneſs. And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

Our Father, &c.

The

The Meditation afterward at home.

WHat our Saviour ſaid to the People concerning *John* the Baptiſt, may be imitated by thee with a ſmall alteration. *what went you out for to ſee? a reed ſhaken with the wind*; (a thing of no moment?) *But what went you out for to ſee? a man cloathed in ſoft raiment?* [Some worldly pomp and bravery] behold, *theſe are in Kings Courts. But what went you out for to ſee? a Prophet? Yea, I ſay unto you, and much more than a Prophet: For among thoſe that are born of women, there is not a greater Prophet than* John *the Baptiſt.* Luke 7. 24.

Where haſt thou been? mayeſt thou ſay to thy ſelf. At an ordinary meal, or a common entertainment? What wenteſt thou out to receive? a piece of bread and a cup of wine? That we have in our own houſes. Or what wenteſt thou from home to ſee? a dumb ſhew, a ſilent gravity, a company of Men with ſerious looks and ſad behaviour? Thoſe we may ſee among them that mourn for any dead Friend. Or what wenteſt thou out for to ſee? Bread broken and Wine poured out, in a ſolemn and holy manner by the appointment of Chriſt Jeſus? Yea, and much more than ſo; Chriſt himſelf, the Son of the bleſſed, under thoſe ſigns and figures of his death. This is he of whom it is written, *Behold, the Lamb of God that takes away the ſins of the world.* Verily, there is none born of Women like unto him, the only begotten Son of God, the Heir of all things.

things. And thou haſt been at his Table; Thou haſt beheld the aſtoniſhing love of God in delivering him up to ſuffer for thee; thou haſt received the pledges of deareſt love, and the earneſts of all thoſe goods that he poſſeſſes. Couldſt thou ſee no beauty in him, that thou ſhouldſt deſire him? Nor taſte no pleaſure in having friendſhip with him? Is it nothing to partake of the merits of his ſufferings? To be made the Son of the King of Heaven and the Heir of his love, by being made partaker of his Divine nature and Diſpoſition? Where were thine eyes then? What were thy thoughts doing? None ever believed and conſidered this love that God bears to us; who was not moved and inflamed by it to love him above all things. For the Creator and Poſſeſſor of Heaven and Earth to love thee: what a word is that? Who can hear it, and not be at once both amazed and tranſported? Eſpecially when he loves thee ſo much as to ſend his own Son unto thee, yea, his only Son, the Son of his love: who hath ſo loved thee, as to ſpend his deareſt blood in thy ſervice; and all this freely, without any motive but his own love; and to procure us the greateſt bleſſings, no leſs in concluſion than immortal life. What heart can think of this and not be overpowered by it? And need he entreat thee, not to forget the love he hath ſhewn unto thee? to ſpend a few thoughts every day on ſuch a Friend, that hath deſerved ſo much of thee? A mean requeſt; which ſhould be granted, one would think, without the asking. And wilt thou be at no pains to preſerve his memory? Shall he ſlip out of thy mind, unleſs he force himſelf into thy company? It is eaſie to be warm by a fire ſide. It is almoſt impoſſible not to be moved, when the Perſon we love is before our eyes.

eyes: But when we are gone from the fire, we must exercise our selves, not to grow cold again. And when a friend is at a distance from us, we must look upon the tokens we have received of his kindness, or some other way bring him to our remembrance. Or rather our great love to him, will often present him before our imagination. Do but love thy Saviour then in an hearty manner, and how canst thou fail to love him more? That little thing is all that he desires of thee, that thou wouldst love him best; and then do even what thou wilt.

For you may consider, that it is the nature of all love, not to let our heart be joyned to any other object, which shall in any degree prejudice that which is principally loved. Whatsoever is esteemed, honoured and admired by us above all others; will not permit any thing to be entertained, that shall any ways injure it in our thoughts and affections. We are naturally averse to any such objects, and reject them with disdain; as those which are inconsistent with our better desires. If thy Redeemer therefore be advanced and seated in thy heart, by an unfeigned love to him above all things on earth: it will render every thing despicable, which would draw thy heart from him, or in the least abate thy devotion to him. Thou wilt look upon it as a base temptation and an unworthy offer; which is not only to be slighted, and rejected, but hated and loathed. Thou wilt say, I am dead to sin, I cannot live any longer therein. I have done with all your adulterate pleasures. Jesus is my joy, my life and my crown: what pleases him, pleases me. His love is a law within my heart: and therefore I delight to do thy will, O God.

And

And the more to fortifie thy ſelf, thou mayeſt often meditate all this Month, upon the COURAGE and CONSTANCY, the Fortitude and Magnanimity of Jeſus in aſſerting the truth of God. For this is particularly remembred by S. *Paul* as a part of his character, 1 *Tim.* 6. 13. that *he witneſſed before* Pontius Pilate *a good confeſſion.* By which we ſhould excite our ſelves out of love to him, Ib. *v.* 11, 12. to follow after *righteouſneſs, godlineſs, faith, charity, patience and meekneſs,* whatſoever it coſt us. Let the dangers be what they will, we ſhould *ſtill fight the good fight of Faith: lay hold on eternal life.* 1 *John* 4. 17, 18. For *herein is our love made perfect, that we have boldneſs in the Day of Judgment: becauſe as he is, ſo are we in this world. There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment; he that feareth, is not made perfect in love.*

The

The Thanksgiving and Prayer afterward.

I Humbly offer unto thee, O Lord, together with the whole company of Heaven, the ſacrifice of praiſe and thankſgiving; which is eternally due to thy moſt bounteous Goodneſs. The whole world was made by thee out of nothing. The Heavens, the Earth, the Seas, and all that are therein, confeſs themſelves the work of thy infinite Wiſdom and Power. Out of the duſt thou haſt framed our comely Bodies: and inſpired into them immortal Spirits: on which thou haſt engraven thy own Image. Thou didſt put thine own Majeſty upon us, that all thy Creatures here ſhould be obedient to us, and we be obedient only to thee, the great Lord and Governour of all. O how great was the honour which thou confer'dſt upon us! And how much more wonderful the Grace thou haſt given us in Chriſt Jeſus, after our diſloyalty and ſhameful diſobedience to thee? Thou haſt ſent him to redeem us from Hell and Death by his precious Blood: And given thy

thy Holy Spirit to ſanctifie our hearts, and aſſiſt us in our duty; thy Goſpel to be our Rule; thy Son to be our Example; thy Miniſters to be our Remembrancers; thy Sacraments to be the Signs and Seals of thy Bleſſing. I have now taſted of thy great and abundant love. Thou haſt feaſted me at thy Table; and ſatisfied me with thy good will towards me: and filled me with joy and gladneſs in thy favour, more than if all the riches on Earth had been increaſed. What ſhall I render unto thee, and do for thee; who haſt done all this for me, who am leſs than the leaſt of all thy mercies? My heart burns within me, till I have offered up my ſelf again unto thee: and reſolved to ſpend my days in praiſing, loving and ſerving thee, to the beſt of my power. O that this holy ſenſe of thee, may never quite vaniſh out of my mind: But I may be always inclined to think of thee, to declare thy loving kindneſs, to approve my ſelf to thee, by ſtudying and doing thy Will with chearfulneſs of heart. I have now knit my ſelf to thee, by new bonds and engagements, which I deſire may be never looſed. O that my vows and promiſes may ſtand as faſt as thine everlaſt-

ing Covenant. That nothing may make me break my Faith, which I have now in my Baptiſm given to thee: but I may always, as I ſtand bound, moſt heartily continue *to believe in thee, to fear thee,* * *to love thee with all my heart, with all my Soul, and with all my ſtrength; to worſhip thee, and give thee thanks; to put my whole truſt in thee, to call upon thee, and to honour thy holy Name and Word, and to ſerve thee truly all the days of my life.*

* The words of the Church-*Catechiſme*, which excellently expreſſes the duty we owe to God and our Neighbour.

And aſſiſt me by thy Heavenly Grace to do my duty alſo faithfully towards my Neighbour: *to love him as my ſelf, and to do to all men as I would they ſhould do unto me: to love, honour, and ſuccour my Father and Mother: to honour and obey the King and all that are put in Authority under him. To ſumit my ſelf to all my Governours, Teachers, Spiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my*

my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

I deſire alſo the good of all Mankind; that they may partake of the knowledge of the Lord, and enjoy the fruits of his Death and Reſurrection: eſpecially that all Chriſtian People may walk worthy of the Lord, who hath called them to his Heavenly Kingdom. And particularly all Kings, Princes and Governours may be as careful to obſerve his Laws, as they are deſirous others ſhould obſerve theirs. That they may remember the honour thou haſt done them in exalting them ſo high; to the end they may imitate thee, in doing good to all below them. Purge out of thy Church every thing that diſhonours the Religion of our Lord, and endangers Souls. Unite all the Members of it in the profeſſion of the true Faith, and in ſincere Charity: that the poor may be relieved, the ſick comforted, the fatherleſs and wi-

dows visited in their affliction, sinners reclaimed, the obstinate softened, and all that are in unbelief brought into the Flock of Jesus Christ.

And grant unto us all that have Communicated together this day, that peace which passeth all understanding; humility, meekness, obedience, fortitude, contentedness, patience, longing desires after Heaven, and willingness to die; that we may rest in a holy Hope, and have a blessed Resurrection with the just. *Amen.*

December.

The Meditation ſome day before the Sacrament.

NEed I be told after a whole years ſervice, at leaſt, of my bleſſed Maſter Jeſus, what that duty is I am now going to perform unto him! Am I not preparing my ſelf, according to his command, to make a ſolemn commemoration before God, Angels and Men, of his unheard of love in dying for us? To make a profeſſion of my ſincere love and affection to him? To engage to him my fidelity? To renew the Covenant that is between us? To open my heart to him, and to confirm to him the moſt abſolute poſſeſſion of my Soul and Body? To wait on him for his continued Grace; and that I may feel the power of his Death and Reſurrection? To ſhew him my willingneſs even to take up his Croſs: and to be his Diſciple and follower to the very death? To teſtifie the love I bear unto, and the Communion I deſire to hold with all the Chriſtians that are throughout the world? To exalt the Name of the Lord, and to ſpeak his praiſes: who would give his Son for us, and who hath condeſcended to a treaty of peace with us, and upon ſuch eaſie terms to become friends with us, yea, reward us, and do great things for us? O how ſweet is the remembrance of theſe bleſſings! How happy am I that he

will not let me forget them! But with a continued kindneſs invites me again to this delightful employment. I will go and give him thanks for all his benefits, and for this among the reſt; that he hath made me ſo often partaker of his bleſſed Body and Blood, and now gives me a new opportunity to celebrate in this manner the memory of his love. And O that my heart were lifted higher than ever, after ſo long acquaintance with him, in admiration of his Grace, in faith, in love, in joy, in praiſe and thankſgiving, in ſtrong and vehement deſires, and in cordial reſolutions to be his devout and faithful Diſciple. O that the hearts of all Men elſe, who ſhall approach his Table, may be diſpoſed to the like zeal and fervent affection to his ſervice: and ſo many ſouls as there are then preſent, ſo many living Sacrifices there may be to God; ſo many wills reſigned into his hands with ardent love. That ſo thoſe holy Spirits, which the Apoſtle tells us, were preſent in their Chriſtian Aſſemblies, may be invited to come into ours. And beholding nothing but what is reverend, ſerious, pure, and full of true devotion, they may be excited to rejoyce and praiſe God together with us, for our ſincere affection to his Religion. And they may make report among their Heavenly company above, that Chriſtian piety is ſtill remaining in the world; and that we have made a great increaſe and growth in it this year, by our frequent remembrance of the Lord Jeſus: which may ſtir them up all to bleſs the great and glorious Name of our God, which is exalted above all bleſſing and praiſe.

Pſal. 103. *The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over*

over all. Bleſs the Lord ye Angels of his: Bleſs him all his Hoſts. Bleſs him all ye works of his in all places of his dominion: Bleſs the Lord, O my Soul. Stir up thy ſelf to bleſs the Name of God our Saviour; who hath not caſt us out of his ſight, when we threw off our obedience to him: but ſent his Son to gather us again to him, to invite us by precious promiſes, to endear himſelf to us by ſhedding his heart-blood for us, to open the gate of *Paradiſe* once more, and reſtore us to immortality; to make us equal with the Angels, and rank us among the eldeſt Sons of glory. Let us go, and, if it be poſſible, excite a greater love in our heart toward him, than ever we felt before. Let us offer up our ſelves to him with a ſtronger flame of devotion: which may always burn and riſe up higher and higher, till it touch Heaven; and lift us up thither where our Saviour is in the high and holy place, *God bleſſed for ever.* Amen.

The Prayer ſome day before.

ETernal God: whoſe omnipotent Word brought me and this whole World of Creatures into being. Out of the fulneſs of whoſe Goodneſs, we are all fed and maintained; and by whoſe rich and abundant Grace it is, that our ſouls are not in a deſperate and forſaken condition: but may approach with ſome confidence to thee our Maker, who in thy Son haſt revealed thy ſelf unto us, a moſt merciful Father. I fall down before thee in an humble reverence, to perform that Religious duty which I owe thee as thy Creature, and much more as thy redeemed one, through the purchaſe thou haſt made of us by the Blood of Jeſus. I admire, adore and love all that I know of thee; I extol and praiſe thy Wiſom, thy Bounty, thy Holineſs and Truth, which endureth for ever. I acknowledge my ſelf beholden to thee beyond all my words, or conceptions either. I reproach my ſelf for my baſe ingratitude, and all the wrongs I have done thee. I confeſs the juſtice of thy proceedings, ſhouldſt thou

thou ſtrip me of all thoſe good things, thou haſt beſtowed on me. I give thee the glory of thy ineffable and never enough to be valued love in thy Son Chriſt. I diſclaim all oppoſition to thy will, as baſe, unjuſt and unaccountable. I vow to thee my intire ſervice and obedience: and approve all thy Commandments as righteous, wiſe and good. I lay new bonds upon my ſelf, to keep and obſerve them with my whole heart; and rejoyce in thy precious Promiſes, accounting them better than thouſands of gold and ſilver. My hope, my ſatisfaction, my comfort is in thy word: which encourages me to wait on thee for the Grace of thy holy Spirit; bleſſing thee for that portion of it, which I have already received. I thank thee for all thy other Goodneſs to me, and truſt thee for the continuance of it, as far as thou ſeeſt profitable in thy wiſe Providence; to which I heartily refer my ſelf. I hope thou wilt accept of theſe poor but ſincere acknowledgments, and not condemn me out of my own confeſſions: but pardon my errors and miſcarriages, confirm my holy purpoſes, pity my infirmities, and ſtrengthen my pious endeavours. That I may perfectly mortifie all ſinful

luſts and deſires, faithfully diſcharge my duty in my ſeveral relations, thankfully and ſoberly uſe all thy mercies, patiently bear the heavieſt afflictions, and improve my ſoul in Wiſdom and Goodneſs, by all the helps thou affordeſt me: by thy holy Goſpel, by the good counſels of others, the inſpirations of the holy Goſpel, thy many remarkable providences about me, and whatſoever courſes thou takeſt with me, to bring me ſafe through this world, into an happy eternity. And now that I am about to addreſs my ſelf to the Table of the Lord, O that I might have ſuch a ſweet remembrance of his love, as may revive my ſpirit, encourage my hope, excite me to all my duty, and put an humble confidence in me, to look up unto thee again for thy pardon; and for the grace of thy holy Spirit, to enable me to pleaſe thee better ever hereafter. Thou who knoweſt all things, ſeeſt that my ſoul waits for thee, O God, and longs to be more like thee; and is ready to offer up its underſtanding, will, and all its affections unto thee: That I may remain ſtedfaſt and unmoveable in juſtice and charity; meekneſs and humility; temperance and purity; contentedneſs and patience, devotion

votion and piety; with all other fruits of thy good Spirit. Suffer nothing to appear in my ſoul before thee, but reverend thoughts of thee, moſt zealous love to thee; paſſionate deſires that Chriſt Jeſus may live in me, and appear in all the actions of an innocent, harmleſs and uſeful life. That ſo the day when I approach unto thee, may be a day of good tidings of great joy; a day of peace and reconciliation, of feaſting and refreſhment, of comfort and encouragement, to walk before thee with a perfect heart as long as I live. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, and if there be any praiſe,* help me always to *think of theſe things. And the God of peace be with me; and ſupply all my need according to his riches in glory, by Chriſt Jeſus.* In whoſe Name and words, I ſtill recommend my ſelf to thy Grace, ſaying, *Phil.* 4. 8, 9, 19.

Our Father, &c.

The

The Meditation afterward at home.

Pſal. 119. 57. *THou art my portion, O Lord; I have ſaid that I would keep thy word.* Why ſhould I repent me of my choice; or ſtart from my reſolution? Thy Counſels and Commands are the ſureſt guide: thy power the ſtrongeſt defence: thy good providence the fulleſt ſtore-houſe: thy eternal juſtice and holineſs the beſt ſecurity: thy promiſes the richeſt treaſure: and good hopes in thee our higheſt happineſs. It is enough, enough, O Lord, to be beloved of thee, the all-ſufficient good; who comprehendeſt all things in thy mind, and canſt do all things by thy power, and delighteſt in raiſing ſuch monuments of thy Wiſdom and greatneſs, as thy Almighty love may diſpenſe endleſs bleſſings unto. I am well ſatisfied now that

Pſal. 142. 5. I can ſay, *Thou art my refuge, and my portion in the land of the living.* The Lord is my portion; whom ſhall I envy? The Lord is my portion; for what ſhall I be diſcontented? The Lord is my portion; of whom

Pſal. 42. 11. ſhall I be afraid? *Why art thou caſt down, O my ſoul, why art thou diſquieted within me?* How can his friends fail to partake of his bounty, who treats even his enemies with ſo much kindneſs? *My ſoul,*

62. 5. *wait thou only upon God; for my expectation is from him. Truſt in the*

37. 3, 4, 34. *Lord and do good; and verily thou ſhalt be fed. Delight thy ſelf alſo in the Lord; and he ſhall give thee the deſires of thy heart.*

heart. Caſt thy burden on the Lord, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved. 55. 22. *Wait on the Lord and keep his way.* *Eccluſ.* 34. 16, *For the eyes of the Lord are upon them* 17. *that love him: He is their mighty protection and ſtrong ſtay, a defence from the heat, and a cover from the Sun at noon; a preſervation from ſtumbling, and a help from falling. He raiſeth up the ſoul, and lightneth the eyes: He giveth life, and health, and bleſſing. All Sacrifice is too little for a ſweet ſavour to him;* *Judith* ult. *and all the fat is not ſufficient for* 16. *his burnt offering: but he that feareth the Lord is great at all times. The ſpirit of thoſe that fear the Lord* *Eccluſ.* 34. *ſhall live; for their hope is in him* 13. *that ſaveth them. My heart ſhall rejoyce in him; becauſe I have truſted* *Pſal.* 33. 21, *in his holy Name. Let thy mercy, O* 22. *Lord, be upon me; according as I hope in thee.*

And I hope that I ſhall never forget thy word which I have ſaid that I would keep: the revelation of thy Wiſdom. The Declaration of thy Will, and the deſcription of thy moſt holy and happy life. My *Pſal.* 119. God, *I have taken thy precepts as* 111, 112. *my heritage for ever: for they are the rejoycing of my heart. I have inclined my heart to perform thy ſtatutes alway, even unto the end.* This day I have added one Vow more of conſecration to thee. I have made over my ſelf intirely to thee, to be thy portion. Whom ſhall I love, whom ſhall I ſerve; to whom ſhall I reſign my will and ways? but only to thee the Father of lights, and

the

the Father of mercies: who haſt not thought thy Son too much to give to me. Never will I forget this happy day, which hath brought me a taſte of the joy, and peace, and ſerenity, which ſpring from the very beginning of a God-like nature. I will alway be devoted to him. Let his will be done on Earth, as it is in Heaven: for it is the will of my heavenly Father. Let theſe words remain upon record againſt me, if I endeavour not to make him my pattern: and not only in that place, where I have now been, but in all my behaviour in this world (that great Temple of his) demean my ſelf holily and purely; with that humility, reverence, meekneſs and ſubmiſſion, which becomes his preſence. What have I here to do, but to ſhew forth the glorious perfections of Righteouſneſs, Mercy and Truth, which I behold in him? and to declare the eſteem I have of him, and my ſatisfaction in my portion; by modeſty, contentedneſs, thankfulneſs, faith, patience, hope, joyful reſignation of all my concernments, with an equal mind, to his wiſe diſpoſal? This is my will, this is my reſolution. And I will declare from year to year, that this I take to be my happineſs.

And here it may be very fit to reſolve often all this Month, to reflect upon our Saviours CONTEMPT OF THE WORLD, when he had choſen to come and do the will of God. Riches, honour, glory and pleaſure, were nothing in his account; in compare with the ſatisfaction of doing the pleaſure of God, though it were by ſufferings. He did not regard the eſteem of men, nor what they ſaid of him. Though he died an ignominious and diſgraceful death, as well as lived a poor

poor and deſpicable life; he was not aſhamed nor dejected: but rather gloried in both. Becauſe his buſineſs *was not to pleaſe himſelf: but as it is written, the reproaches of them that reproached thee, fell on me.* Let the ſame mind be in us, that was in him. *Let every one of us pleaſe his neighbour for his good, to his edification.* But overlook the cenſures and vain opinion of this world, with all the honours and preferments of it: ſo we may but approve our ſelves to God, and his will be fulfilled by us. For *it is a faithful ſaying; If we be dead with him, we ſhall alſo live with him: if we ſuffer, we ſhall alſo reign with him.*

Rom. 15. 3.

Ibid. *v.* 2.

2 *Tim.* 2. 11, 12.

The Thanksgiving and Prayer afterward.

O Moſt high and holy Lord of heaven and earth; the Author of every good and perfect Gift. Who art for ever to be humbly acknowledged, worſhipped, loved and obeyed, by me, and by all that know thee. I have often made thee my acknowledgments, for my being, and all the comforts of it; for the hopes I have both in this life and hereafter: And now I come to renew them, that I may be more firmly united to thee in hearty love and entire affection. I caſt down my ſelf before thee, being even oppreſſed with the great load of thy mercies and benefits; which will not ſuffer me to diſpoſe of my heart other ways than to thy obedience. As I owe my very being to thee; ſo all thoſe good things which have made it not to be a burden and uneaſie to me. I have enjoyed a long meaſure of health, and cannot tell that ever I wanted my daily bread, [yea, plentiful proviſion both for

for my neceſſity and my pleaſure.] The days of pain and ſorrow, which I have endured, have been but few, in compare with the many years of eaſe and joy which thou haſt vouchſafed me. I find now all my ſenſes entire and perfect, and I have a great many Friends and kind Neighbours: and alſo a great deal of time to think of all this, and to prepare my ſelf for thy eternal favour. How much am I indebted to thee, for the continued uſe of my underſtanding, reaſon and memory; that I can take notice of all thy Goodneſs; whereby my heart may be excited to love thee; which is the greateſt happineſs and pleaſure of all*. This, this, O Lord, is the greateſt of thy mercies, that thou haſt given me the knowledge of thy love in Jeſus Chriſt; which cannot but conſtrain me to the greateſt love of thee. And that thy holy

* You may acknowledge what you may owe him alſo for good education, civil breeding, and that he hath perhaps inclined your heart early to be religious, whereby your Conſcience hath been kept from many wounds, and both Soul and Body from much diſhonour, &c.

holy Spirit hath ſhone ſo often into my mind, and breathed ſo often on my will and affections: that thou haſt pardoned ſo many faults and waited ſo long for my amendment; and ſo earneſtly importuned my return; and afforded me ſo many helps, and ſuch a long time to perfect my repentance. Thou haſt added alſo now new pledges of thy love, and earneſts of that immortal life; wherein I may compleat my praiſes and thankſgivings to thee in the company of the bleſſed. *O how precious are thy thoughts towards me, how great is the ſum of them! If I would go about to number them, they are more than the ſand.* I cannot count the leaſt part of them; nor ever ſee any end of thy Goodneſs: for even whilſt I am thinking of it, I receive new favours from thee. Every moment is big with abundance of thy mercies, both to my Soul and my Body; for this life and that which is to come. But I know enough to make me admire and love thy Goodneſs; and to make me aſhamed of my forgetfulneſs and ingratitude: enough to oblige me eternally to thee: enough to make me fully contented, and to rejoyce in thee, as my portion. Behold,

hold, O Lord, I here again ſincerely devote my ſelf to obſerve thy Commands: and keep thy holy Word. I have choſen it as the rule and the comfort of my life: and I will ever cleave unto thy Teſtimonies with my whole heart. I would not abuſe thy mercies; nor grow careleſs, wanton and ſecure under the abundance of thy Goodneſs: but look upon them as engagements, and mighty arguments to love, acknowledge and obey thee for ever. Bleſſed be thy Goodneſs, that I have ſuch thoughts, and am ſo inclined. Accept of my good deſires, purpoſes and vows, which I have made: and accompany me alway by thy gracious aſſiſtance, that I may accompliſh what I have begun, and perfect holineſs in thy fear. To thee I recommend all mankind; eſpecially thy Church and choſen People: all the Rulers and Governours of them; that they may remember thou art higher than the higheſt, the King of Kings, and Lord of Lords; who wilt judge all men without reſpect of perſons. Give pure zeal and knowledge to thy Miniſters; the grace of contentedneſs to the poor of the flock; and of an open heart to the rich: wiſdom

and

and discretion to those that are in their younger years; and an holy hope to comfort the aged. And endue them all with an humble meek-

1 *Pet.* 2. 1, 2, 5. ness, that *laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new born Babes they may desire the sincere milk of the Word, that they may grow thereby: and offer up continually spiritual Sacrifices, acceptable to thee by Christ Jesus.* Amen.

On

On the Feast of the Nativity,

OR

Christmas-Day.

The Meditation before at home.

WHAT amazing News is this! what an astonishing piece of love! That the King of Kings who needed nothing, and is able by his Omnipotent word to command more Creatures into being (if he wanted any Subjects) than we can think of while we live, should send a kind Embassage of peace, to us vile worms, sinful dust and ashes. To us who were unworthy of a gracious look from him, should we have besought his favour; to us that had highly affronted his Soveraign Authority and Sacred Laws, he hath dispatched a glorious Message, as if we were the greatest persons, and so many little gods. And had it not been too great an honour for us to think of, if he had sent one of his meanest Servants in the Heavenly Court to visit us? Or if he had bidden an illustrious Seraphim, to come and comfort, and chear us by his bright appearance, or one of the Cherubims to fly all over the Earth, and make proclamation in their ears, that the King of Heaven

ven would be reconciled to his rebellious Subjects. Would it not have filled the whole world with wonder, and made all mankind ſtand at a gaze, to ſee themſelves ſo highly favoured? O what a grace then was it, that God ſhould ſend his Son, his only begotten Son, the Prince and Soveraign Lord of all that Heavenly Hoſt, upon this buſineſs of reconciliation? See, my Soul, that which aſtoniſhes not men only, but Angels themſelves, who proclaimed the birth of this Prince of Life, with the loudeſt ſhours of joy, ſaying, *Glory be to God on high, and on earth peace, good will towards men.* Towards men do they ſay? Lord what are they, that thou ſhouldſt put this honour on them! What are the greateſt and nobleſt men on Earth? What is their excellency and worth, that ſuch addreſſes ſhould be made unto them? O joyn thy ſelf, my Soul, as well as thou art able, with thoſe bright Morning-ſtars that ſang for joy, when the foundation of the new world was laid, and ſay, Glory be to the eternal Majeſty of Heaven and Earth, who poſſeſſes all things, and can ſuffer nothing; that he would deign to ſend to us his poor Subjects. Glory be to his Almighty love, who *ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh but have everlaſting life. For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved.* O bleſſed Jeſus, how ardent, how powerful was that love, which brought thee down from the Heavenly company above, to us here on Earth; yea, *to the lower-moſt parts of the Earth?* To be cloathed with our rags, to dwell in

Luke 2.14.

John 3.16, 17.

Epheſ. 4.9.

Pſal. 139. 15.

in our mortal flesh, in the likeness of sinful flesh? Mightest thou not at least have been apparelled like the best of men, and been found in the habit and fashion of the noblest of us: but thou wouldest also condescend to the form of a servant? that the most despicable of all mankind might never suspect they should be despised by the King of Glory? O what an humble love was this, to us most wretched sinners? What heart can conceive the infinite force of it? How infinitely is it above all words? We do but declare, that we know little of it, if we are able to talk much about it. It is fit for our wonder and silent admiration: for adoring thoughts, and devout ecstasies of love. Only I will go, and declare, in the assemblies of his people, these wonderful works of the Lord: and publish his goodness, with the voice of thanksgiving and praise.

Lord, what new wonder is that, which there I behold! This glorious Person, murthered by his Subjects. The new born Prince of the World, the Heir of all things, *caught, and cast out, and slain* by those to whom he was sent to demand their obedience. O the miraculous wisdom of this love! That he should be born and come among us to die for us! and take our flesh that he might offer it on the Cross, and make peace and reconciliation by being slain, and shedding his Blood! Go, my Soul, and shew forth his death to Angels and Men. For this is the upshot of his love, that *while we were yet sinners, Christ would die for us.* By this he hath made an atonement for us; by this he hath obtained an *Eternal Redemption*; with this offering God is well *Matth.* 21. 39.

well satisfied; and by this he hath exalted our Nature to the right hand of God, that he may always appear in his presence for us. With what love, and joy, and zeal should we commemorate this never to be forgotten love! With what hearty affection should we offer our selves to him! How glad should we be of this new opportunity to vow to him our obedience! With what tender love should we embrace all our Brethren, who are flesh of our flesh, and bone of our bone, as he is! And how comfortably may we hope that God will be gracious to us, who hath not only sent his Son to make his abode among us, but also to lay down his life for us! Let us go and bless his Name, that to us a Son is born, to us a Child is given, even Christ the Lord: that he *hath raised up a mighty Salvation for us; and hath redeemed us out of the hands of all our enemies, that we might serve him without fear all the days of our life.* And let us receive these earnests and pledges of his good will, as hopeful assurances; that he will never end his love till he hath conveyed us thither, where Jesus is. But how shall we come there, unless it be in those steps whereby he ascended from earth to Heaven? Go therefore and offer to him an heart of flesh, to be moulded and framed into what figure he pleases. Desire him to form his own Image in thee; to subdue thee perfectly to his will, that it may be thy meat and drink to do it, and to finish the work he hath for thee in the world. Think thou heareſt him say, as *Abimelech* to the men of *Shechem*, to move them to elect him for their King. *Remember that I am your bone and your flesh.* *Judg.* 9. 2. Behold, my Body which I took for your sake. See here how dear you were to me: and

and how nearly related I ſtand, to every Soul of you. Will you not ſuffer me to rule over you? Such a Lord as is ſo much concerned for you? Will you not be governed by me, that am your Brother, as well as your Lord? And then, methinks, we ſhould all anſwer with one accord; Other Lords have reigned over us: but now, none but thou, O Chriſt; none but thou, O Chriſt, Rule and reign over us for ever; for we are thy Servants.

The Prayer before.

O Eternal God, the Soveraign Lord of all Creatures, both in Heaven and Earth: who art before all things, and on whom they all depend. To whom we owe all honour and homage, all love and dutiful affection, all praise and thanks, service and obedience, throughout our whole life. I acknowledge, O Lord, that I am never more unjust, than when I do not render all this most freely and chearfully unto thee. I cannot deny the debt wherein I stand engaged; though I have too often denyed to pay it. For thou hast raised me out of the dust; and preserved me from returning thither again. Thou hast richly loaden me with thy benefits; endued me with principles of Wisdom, Righteousness and Goodness; made a world of good things to wait upon me and minister to me; and expectest only reasonable service, and an easie obedience from me: which thou hast sent thy Son to demand, and to entreat, and to give me an example of. This is the surpassing height of thy love, that thou

wast

waſt pleaſed not to deſpiſe and reject us, when we had deſpiſed all thy former favours: but even to aſſume our Nature into an inconceivable nearneſs to thy own; and ſend thy Son Jeſus to ſeek and ſave us, when we were loſt. I adore thine infinite condeſcenſion, O bleſſed Jeſus, who *art not aſhamed to call us Brethren. And for as much as we are partakers of fleſh and blood, haſt alſo thy ſelf likewiſe taken part of the ſame: that through death thou mighteſt deſtroy him that had the power of death; that is, the devil.* Bleſſed be thy Goodneſs, that *in all things thou waſt made like unto us; that thou mighteſt be a merciful and faithful high Prieſt, to make reconciliation for our ſins.* Let all the Angels in Heaven ſtill praiſe him: for as high as the Heaven is above the Earth, ſo great is his mercy above our thoughts. We were not worthy, that thou ſhouldſt ſo much as look upon us, or ſpeak unto us: and then in thine unbounded love, thou waſt pleaſed to dwell in our nature, and *to ſend thy Son in the likeneſs of ſinful fleſh, that by a Sacrifice for ſin he might condemn ſin in the fleſh.* I ſee, O

Heb. 2. 11, 14.

ver. 17.

Rom. 8. 3.

Lord, in that Sacrifice, how hateful ſin was to thee, when thou waſt ſo full of love to us: and am going to thy Table to renounce utterly every evil way, and devote my ſelf to an holy and God-like life: to acknowledge thy wiſe Goodneſs, who wouldſt dwell in our fleſh to ſanctifie and cleanſe it; and give thy Son Jeſus to die for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works. Accompany me, O God, by that mighty Spirit, through which he was conceived, and offered himſelf without ſpot unto thee: that I may have a lively conception of him and his holy Goſpel in my mind, and be made conformable to him in every thing, and offered up intirely ſoul and body, to be ordered and diſpoſed of as pleaſeth him. It is but juſt and reaſonable that his will, not mine, ſhould be done. And it is no leſs my happineſs than my duty to be governed by him, who is the Wiſdom of thee our God. I deliver up therefore my underſtanding, my will, my affections and paſſions, to be guided, directed and ruled by his ſupreme and immutable Counſels. Work in me a ſtedfaſt admiration and

love

love of his Purity, Lowlineſs, Meekneſs, Patience, Contentedneſs and Charity: that nothing may be ſo deſirable to me, as to have Chriſt Jeſus, in all his Divine Vertues, formed in me. Hold, O Lord, this Image of him always before mine eyes: that my life may be nothing elſe but a conſtant imitation of him, and both body and ſoul become the Temple of the holy Ghoſt; wherein thou mayſt be truly honoured, heartily loved, highly praiſed and exalted, and purely worſhipped and ſerved. O that my mind may be ever employed in pious or honeſt thoughts; that my will may chuſe the better part, which can never be taken away from me; that I may ſet my affections on heavenly things, and not on things upon the earth; that I may uſe the world, as one that ſeeks a better Country; being chearful and yet compoſed; diligent in my calling, and yet working out my ſalvation; doing good to my ſelf with all the comforts of this life, and likewiſe unto others. Give me the grace, good Lord, never to be weary of well-doing; to be juſt in all my dealings; faithful in my promiſes; mindful of my vows; upright in the diſcharge of my truſt; inoffenſive

in word and deed, and an useful and peaceful Member of Church and State. Dispose me to be good in all my relations; obedient to those who are over me; kind to all my equals; compassionate and pitiful to those that are in misery; meek and lowly towards all men. O that riches may never make me forget my self, nor poverty tempt me to forget thee; that health may not make me confident and secure, nor sickness make me dejected and discontented. But I may be patient and constant in all adversities; Religious and thankful in prosperity: and go through fulness and emptiness, honour and disgrace, good report and bad, with the same evenness of mind; till I come to receive praise and commendation as a good Servant of Jesus Christ, at the great day of his appearing. In whose most powerful Name I continue to make my suits unto thee; saying as he hath taught me,

Our Father, &c.

The

The Meditation afterward at home.

IS not our heavenly Father very desirous, that we should love him? Would he else have appeared among us? Would he have manifested himself to us? Yea, manifested himself in our flesh? And more than that, purchased us to himself by his own Blood? O how dear hath he paid for our love? Love him, love him exceedingly, that he may not lose the great price, wherewith we are bought. But what love do we bear him, if we be not like him? What are we the better that a Saviour is born to us, if he be not formed in us, and dwell not in our heart by faith? Was not this the end of his taking our Nature, that he might purifie it; and make us reverence our selves more, than to defile that which is so near akin to the Son of God? O most wise Goodness, which by becoming like to us, designed to make us like thy self. I see the humility of the blessed Jesus, who was born of a poor Virgin. I see his sweetness, in accommodating himself to the vilest of us, and taking on him the form of a Servant. I see how little he valued the riches, and the dignities, and the pleasures of this world. How contented he was in a mean condition; how obedient to his Parents; how courteous to the meanest Clients, who came to receive, not to give. I see how liberal he was of his favours, how unwearied in doing good, how patient in suffering any evil; how he loved righteousness and hated iniquity; how dear the honest heart was to him, and how odious hypocrisie. I see how meek he

was when he was affronted; how loth his enemies should perish; how little concern'd either in the calumnies, or applauses of the world; how absolutely resigned to the will of God; and how desirous to do him honour. O how often did he thank his heavenly Father? How many hours did he spend in prayer and private converse with him? How joyfully did he suffer great pains to do great good? And at last laid down his life, full of hope in God to see a glorious resurrection? These are the beauties of Jesus, which I admire. This is the Image of him, which I have vowed to carry always in my heart. This is the glory of humane nature: the honour and dignity to which I would be preferred. I desire to be great in nothing but his humility: to be rich only in contentedness, patience, and good works: to be glorified in meekness, and sweet condescension: to have the pleasure only of pleasing God, and my Brethren to their edification: to rejoyce that Gods will is done, though mine be crossed.

And it is no small joy to see the beginning of this beauteous Image drawn upon my heart. He that did not despise the Virgins womb, will not despise the humble obligation I have made of my self to him; nor that little likeness he sees in me of himself. Dost thou not see, my soul, what great things come from mean beginnings? How a poor Babe that lay in a Manger, came to be the King of glory? Hope in God then, that thou shalt grow to a greater stature; and more exactly resemble thy dearest Saviour. He hath given thee assurance that he will not over-look thee, now that he sits on the Throne of his glory. It is a Throne of grace too, unto which thou mayest addres

addreſs thy ſelf, and find grace to help in time of need. Do but let him ſee how much thou honoureſt him; how precious his memory is unto thee, how thou art in love with his purity: and he that was manifeſted in our fleſh will manifeſt himſelf in thee. He will adorn thee with all his Graces; and make thee ſhine as a light in the World; in humble charity, meekneſs of wiſdom, in chearful patience, and devout obedience. Bleſſed be God for this hope. I have no cauſe to envy the greateſt perſons: No, not her that carried him in her womb, and then in her arms; if there had been nothing more. For though we are apt to ſay as the woman among the multitude did, *Bleſſed is the womb that bare thee, and the paps that thou haſt ſucked*; yet Jeſus ſaith, *yea, rather bleſſed are they that hear the word of God and keep it.* They that hear or believe his word, conceive him in their heart: and they that do it, bring him forth in their life. Bleſſed be Jeſus for the leaſt ſhare I have in this bleſſedneſs. I will ſpend this holy day, in praiſing him for the hope I have to partake of more of it. What can there be more delightful to thoſe, who know what it is to believe in him and obey him? And in what ſhall we ſpend the reſt of this time wherein we commemorate his coming into the world? Shall we be ſo uncivil to our Lord, as to go more willingly to feaſt with our Neighbours, than to feaſt again with him? Shall we go to their houſes with more chear, than unto his? I will never ſo diſhonour him. God forbid that I ſhould feaſt my body more than my ſoul. I will rather imitate the ancient Chriſtians, who could find in their heart to meet every day before the morning *Luke* 11. 27, 28.

light, to ſing Hymns to our Saviour. I will, at leaſt, be able to ſay with *David*; (O that all others may bear me company in it,)

Pſal. 42. 4. *I have gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept Holy-day.*

The

The Thanksgiving and Prayer afterwards.

O Eternal Majesty of Heaven and Earth, the Father of Mercies; by whom all things were made out of nothing, whose Almighty hand supports them from falling back into nothing again, and whose good providence keeps them from being miserable. Thy Wisdom is past finding out; thy Power is irresistible; thy Love and Goodness is unmeasurable, and thy tender mercies over all thy Works. O how great are thy tender mercies to us, O Lord! How large a portion hast thou given us in thy love! Thou hast not dealt so with any Creature, as thou hast done with Man: on whom thou didst instamp thine own Image, and cloathed him with immortality, and made him Lord over the works of thy hands. And, so great is thy Goodness, that when he had lost himself by departing from his obedience to thee, thou wouldest not so lose thy sinful Creature: but chuse rather to do wonders, that he might not perish.

Thou

Thou haſt ſent thy Son to ſeek after him and reſtore him to thy ſelf. Thou haſt not abhorred our Nature; but loved us ſo much as to manifeſt thy ſelf in our fleſh, and honour us with the glorious title of thy Sons, the Brethren of the Son of thy love Chriſt Jeſus. I have remembred with all thankfulneſs this day, his humble and loving deſcent from Heaven, that he might be born and dwell among us: to comfort us in this ſinful and troubleſome world with his Divine preſence; to aſſure us of thy good will to us, and invite us friendly to return to thee; to inſtruct and encourage us in our duty; to put us in hope of endleſs felicity; and at laſt to die and give himſelf a Ranſom for us; that he might be touched with a ſenſe of our infirmities, being in all points tempted like as we are, without ſin. I again adore, O Lord, thy moſt glorious Majeſty. I reverence thy Power and Greatneſs. I wonder at thy Wiſdom; and am aſtoniſhed at thy Goodneſs. I have neither words nor thoughts befitting the ineſtimable benefits thou haſt beſtowed on us. O that the Holy Spirit which was in our Saviour, would inſpire my heart with

with devout affections towards thee, O God of all Grace: that I may love thee more than I can expreſs, more than now my heart can think; and I may joyn chearfully with all the Heavenly Hoſt above, that are ſtill giving honour, bleſſing, glory, power and dominion to thee, for ever and ever. *For unto us a Child is born; unto us a Son is given: the mighty God, the Prince of peace; of the increaſe of his government and peace there ſhall be no end.* *Iſai.* 9. 6, 7. *In him dwells all the fulneſs of the Godhead bodily: And we are members of his body, of his fleſh and of his bones. In Him we are compleat, which is the head of all Principality and Power; and hath redeemed us by his blood, and made us Kings and Prieſts unto GOD, to offer unto him Spiritual Sacrifices; and we ſhall reign with Him for ever. Amen.* *Coloſſ.* 2. 9, 10. *Epheſ.* 5. 30. *Revel.* 5. 9. 1 *Pet.* 2. 5. I confeſs, O Lord, that I am leſs than the leaſt of all thy mercies: And though I have been ungrateful even for the greateſt, yet thou continueſt the courſe of thy Good-

Goodneſs; and haſt now newly admitted me to the Communion of Chriſt's precious Body and Blood. Thou pitieſt alſo my weak and childiſh thoughts, my heavy and dull affections, and all the wandrings of my fooliſh imagination; and doſt not eſtrange thy ſelf from me, though I am ſo little moved by thy miraculous love. O thou who haſt done ſuch great things for me, bear ſtill mercifully with me; exerciſe more of thy patience, and ſhow thy ſelf exceeding great in forbearance and long-ſuffering towards me. Thou who haſt given thy Son unto me, vouchſafe to ſend thy Holy Spirit to over-ſhadow my Soul, and form Chriſt Jeſus within me: That conceiving him in my heart by a lively faith and belief of his Goſpel, I may be made partaker of a Divine nature; and expreſs him in his Holineſs, Meekneſs, Humility, Patience, Charity, Contentedneſs, and Simplicity; in perfect Innocence, in doing good, and intire ſatisfaction in thy fatherly love. O that the new life to which I am

1 *Pet.* 1.23. *born by the incorruptible ſeed of thy Word, which liveth and abideth for ever*, and for the nouriſhment

ment of which thou haſt provided this holy Feaſt, of which I have now partaked; may encreaſe unto a perfect age, to the meaſure of the ſtature of the fulneſs of Chriſt: that ſo at laſt I may be begotten again from the dead, and be a Child of the Reſurrection, to live for ever with the Lord. And for that end diſpoſe my heart, as a new born Babe, to deſire the ſincere milk of thy Word that I may grow thereby. That ſince thou haſt cauſed thy Holy Scriptures to be written for our learning, I may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them;
that I *may obey from the heart that form of Doctrine, whereunto I have been delivered:* and by patience and comfort of thy Word, embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. Vouchſafe, good Lord, ſo to direct and govern me, that I may never profane this Body, which thou haſt ſo ſanctified, honoured and exalted, by intemperance or any impurity: nor this Soul which is ſo dear to thee, by pride or envy, hatred or malice, wrath or revenge, covetouſ-
Rom. 6. 17.
neſs

neſs or diſcontent. But I may repoſe a perfect truſt and confidence in thee for what I want, ſeeing thou haſt not withheld thy Son, thine only Son, from us; and be thankful for what I enjoy; and live in the love of thee, my God, and of all my Brethren; and poſſeſs my body in ſanctification and in honour; that I may humbly wait for thy mercy in Chriſt Jeſus to eternal life. Help me this very day, to begin to uſe all bodily good things with holy fear; with thankſgiving; with pity to the poor and needy; with a ſenſe of ſpiritual delights and hungerings after Righteouſneſs; and with moſt earneſt longings after that Feaſt of joy and gladneſs which we hope to keep with thee in the Heavens.

O that all the World may hear the glad tidings of a Saviour; that there may be great joy among all People. Let all the People praiſe thee, O God, let all the People praiſe thee. Let them lift up their hands unto thee in his Name, and bow their knees unto him: and let every tongue confeſs that Jeſus Chriſt is Lord, to the glory of God the Father. And O that all they who do confeſs him, may

may have their converſation as becomes the Goſpel, and be continually offering up the Sacrifices of praiſe and thankſgiving, and be communicating and doing good. *Kings of the Earth and all People; Princes, and all Judges of the Earth. Both young men and maidens, old Men and Children. Let them praiſe the Name of the Lord.* *Pſal.* 148. 11, 12, 13.

That God in all things may be glorified through Chriſt Jeſus, to whom be praiſe and dominion for ever and ever. Amen. 1 *Pet.* 4 11.

On

On New-years-day.

If there be a Communion, may be added this ſhort Meditation.

LET us conſider, my Soul, before we go to the Holy Table, for what ends we go thither; and with what hearts we ought to go. Is it not to admire the greatneſs of God's love in giving his Son to us; and the greatneſs of Chriſt's love in giving himſelf for us? Is it not to render our higheſt thanks and praiſe to the Father and the Son; for this ineſtimable love, in giving his Blood a ranſome for us; and then to offer up our ſelves wholly to his love? Is it not to renew our Baptiſmal Covenant, wherein we promiſed to forſake all his enemies, and to lead a mortified life in all obedience to his will? To repreſent to God what his Son hath done for us, and humbly to hope in him, for all the benefits of his paſſion? To receive increaſe of power to overcome the world, and further teſtimonies of his love, and ſtronger deſires after the conſummation of it in Heavenly bliſs? To unite our hearts in Brotherly affection to all the faithful ſervants of Jeſus; and to rejoyce in the holy Communion of Chriſt and his Saints? O bleſſed Jeſus, who can have hearts diſpoſed to do all this without thee? I come to thee therefore, that thou wilt repreſent thy ſelf moſt lively to me. If I could have ſeen thee hanging on the Croſs; or if

thou

thou wouldst appear to me as thou didst to *Saul*; if the Heavens were opened, and I could behold thee, as did St. *Stephen*; what strange passions, what holy affections would it raise up in my heart! Open thine eyes, my Soul, heartily and strongly believe; and thy joy shall be full. He will be in the midst of us, when we are assembled together in his Name; according as he promised. He presents himself before us in these Signs of his Body and Blood. Behold, how the Word was *made flesh*: how he was *Circumcised*, and fulfilled the Law under which he was born; that he might be a pure and unspotted Offering to God. See how he was *whipt and scourged* for thy sake. See how he *suffered upon the Cross*; how his Body was broken, and his Heart-blood poured out to reconcile us unto God And then thou canst not but come with a thankful heart; and with an humble, reverent, and devout affection present thy self unto him, bitterly bewailing thy offences, chearfully resigning thy self to his will, and joyfully hoping for his mercy. When he saith by his Minister, Take; eat, drink this; what is the meaning, but as if he should say, *I am thy Salvation?* And when thou stretchest out thy hand and dost this; what is it, but to say, *My Lord and my God?* And happy are they, who not only call him Lord, but do the things that he saith, *Blessed are they, that do his Commandments; that they may have right to the Tree of Life; and enter into the City of God. Behold, he cometh, and his reward is with him: and he will give to every man according as his work shall be. And he that overcometh* (saith he) *shall inherit all things: I will be his God, and he shall be my Son. Amen. Amen. Even so, come Lord Jesus.*

John 20. 28.

Revel. 22. 14. 12. 20.

Reve. 21. 7.

And

And this ſhort Prayer.

O Lord of Heaven and Earth; who knoweſt my down-ſitting, *and my upriſing, and underſtandeſt my thoughts afar off.* *Pſa.* 139. 2,3, *&c.* *Who compaſſeſt my path and my lying down, and art acquainted with all my ways,* ever ſince I was born. *There is not a word in my tongue,* *Pſal.* 19. *but lo, O Lord, thou knoweſt* 12. *it altogether. Such knowledge is too wonderful for me: it is high, I cannot attain unto it.* Who can underſtand the errors of his whole life? And with what trembling ought I to approach thee, though I knew nothing by my ſelf? But alas, my own heart condemns me; and thou art greater than my heart, and knoweſt all things. I am aſhamed to think, that I lived ſo many years, before I ſeriouſly thought of all my duty to thee. And that ſince I have known thy will and devoted my ſelf to thy ſervice, I have made ſuch ſmall improvement in wiſdom and virtue. Many years are paſſed, and innumerable bleſſings in them have been received;

received; but alas! *the God in whose hand my breath is, and whose are all my ways, how little have I glorified?* I have reason to blush that now I have brought an heart before thee, with so little sense of that love, which I have so often remembred, and praised and acknowledged, with the largest expressions of devotion to thee. But it is some comfort, O Lord, that thy all-searching eye which pierces to the bottom of my soul, sees a sincere desire there to become better; and a stedfast resolution to endeavour to grow in Grace, and in the knowledge of our Lord Jesus Christ. It is in my heart to renew my Covenant with thee; to engage my fidelity once more to thee: *Trusting that I have a good conscience, in all things willing to live honestly.* I hope thou wilt graciously accept, and encourage whatsoever thou beholdest of thy self in me: and when I go to offer my self again most solemnly to thee at thy Altar, make me feel thy Divine presence with me; enlightening my mind with a clear sense of thee; raising in me worthy thoughts and affections towards my dear Saviour;

Dan. 5. 23.

Heb. 13. 18.

Saviour; engaging my will more firmly to thine; confirming all my pious resolutions, exciting my Faith, love, hope and joy; that this holy Communion may be to the continuance of a holy life in greater care, diligence, zeal and fervency in all well doing. Assist me, I beseech thee, in every part of this duty; that I may remember the sufferings of the Lord Jesus, so as to be crucified with him; and his great love, so as to love him with all my soul, and my neighbour as my self: and the new Covenant he hath made in his Blood, so as to have his Laws written on my heart; and all the precious Promises he hath thereby sealed to us, so as to place my entire contentment and satisfaction in them; till I come to possess that perfect happiness which I wait for, through thy mercies in Christ Jesus, *Amen.*

Our Father, &c.

A Short Meditation after.

WHat haſt thou now received from our Lord? Are they not the moſt ſacred pledges of his love? And what doth the Lord require of thee? but only love. But how great a thing is love? Love brought him down hither to us: and love will carry us up to God. Love made him like to Man: and love is able to make thee like to God. O the power of heavenly love! How ſhall we get it planted in our heart? How? but by love. The frequent meditation of this admirable love of God in his Son Jeſus, will not ſuffer us not to love him with all our heart and ſoul and ſtrength. Let us reſolve then that the remembrance of his love ſhall lie perpetually in our heart. As we have begun the Year with the thoughts of his love: ſo let us continue in it. What more welcome thought can there be to thee every morning when thou awakeſt than this, I am the beloved of the King of Glory? With what canſt thou open thy ſoul more chearfully? What will brighten it, and chaſe away the darkneſs of melancholy, ſorrow, ſadneſs, cares and fears, like to this? If thou haſt not loſt an hour, and waſted this precious time which thou haſt ſpent at the Table of the Lord, thou canſt not but feel the mighty force of his infinite love. Let us try, my ſoul, what it will be able to do in a whole years thoughts upon it. Let the morning light bring Jeſus ever along with it to thy mind: and enkindle in thee a new devotion to him. And let us take all occaſions to celebrate his memory; that

that ſo our holy reſolutions may be more quickened and ſtrengthened; and when the flame begins to burn dim, we may blow it up again, and add more fewel to it. If a friend had left thee a token of his love, whereby to keep him in mind, wouldſt thou throw it into ſome blind corner, and never look upon it? But ſuppoſe he was a dying friend, nay a friend that died for thee, to ſave thee from death; could he ever go out of thy mind, or wouldſt thou let the thing he left to remember him by, be long out of thine eye? Let us not deal more unkindly with our Saviour. Did he think when he went to Heaven, that thoſe whom he hath ſo obliged, would remember his love ſo ſeldom and ſo coldly? That they need be ſo much entreated to come and have communion with him? Is it not a grief to him now (if he be capable of any) to ſee that he hath ſo few lovers? And that they who profeſs love to him, teſtifie it ſo rarely and in ſo poor a manner? Let us vow, my ſoul, again, that we will henceforth ſhew our ſelves his hearty friends, by keeping his holy Commands: and never forget that this is one, *Do this in remembrance of me.* I will remember thee, O Lord, and in this manner lift up my hands in thy Name; till I have finiſhed my days and come to ſee thee as thou art, in all thy Majeſty and Glory.

And this Thanksgiving and Prayer may be added afterward.

O Lord, I thine unworthy Servant, whom thou art pleased to call thy Child, most devoutly humble my self before thee, in new adorations of that love which I can never fully understand. The highest of our praises, is most heartily to acknowledge, that thou art exalted above all blessing and praise: And our most grateful acknowledgments, to be very sensible of the weakness of our love, when it is advanced to its greatest and strongest pitch. Thy love is like to thy self, and we cannot search it out to perfection. *It is higher than the Heavens, what can we do? It is broader than the Sea, what can we know?* I have enjoyed many years of mercies; and thou hast been loading me with a multitude of inestimable benefits both for Soul and Body, ever since I came into this world. Every day brings me fresh tokens of thy Goodness; and this day, the dearest of all, the tokens of thine ever-

Job 11. 7, *&c.*

everlasting love. *O how precious are thy thoughts towards us, how great is the sum of them!* I hope to give thee eternal praises. O Father of mercies, and God of all comfort; who hast made us after thy own Image; and in the fulness of time sent thy Son born of a woman, made under the Law, to redeem us from the curse; and hast adopted us to be thy Children; promised to make us Heirs with thy only begotten; and for that end to give us a new birth from the Grave, into an immortal Life: Have patience with me, O Lord, till that time, when I shall more fully comprehend, and better acknowledge the greatness of thy love; for which I will endeavour to prepare my self, by an innocent, harmless and unblameable life, as becomes the Gospel of Christ. To him I have now dedicated my self again in all holy obedience. I have professed my self his Servant, that admires him, and loves him, and glories in being his faithful Disciple. O that the good thoughts and pious inclinations, which I have now felt in my heart; may remain and abide there for ever: that as I grow in years, Psal. 139. 17

ſo I may grow (as my Saviour did) in grace and favour with thee my God, and with all good Men. Endue me with a more ſolid knowledge of thy will, with a ſtronger love and affection to it, and with power to do my duty towards thee and towards all Men. That I may behave my ſelf in an humble and godly fear before thee; in all juſtice, mercy and charity to my Neighbours; and poſſeſs my Body and Soul in ſobriety, chaſtity and patience. Make me loving to my inferiours, reſpectful to my betters, friendly to my equals, kind to all mine enemies; thankful for thy mercies, contented with my own ſtate and condition of life; fearful of my ſelf in proſperity, and confident in thee in adverſity: that all temptations may only preſent me with ſomething to overcome, and give me new occaſions of victory over the world, and produce for me at laſt a greater Crown of glory.

*Pſal.*71.5, 6, 8, 9. 73. 24. *For thou art my hope, O Lord God: thou art my truſt from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mothers*

mothers bowels; my praiſe ſhall be continually of thee. Caſt me not off in the time of old age, forſake me not when my ſtrength faileth. But let my mouth be filled with thy praiſe, and with thy honour all the day. Guide me with thy counſel, and afterward receive me to glory, through Chriſt Jeſus: to whom with thy ſelf, in the union of the Holy Ghoſt, be all honour, thankſgiving, love and obedience rendred, by me and all Angels and Men, both now and eternally. *Amen.*

Easter-day.

The Meditation before at home.

O Bleſſed day! which brought glad tidings of great joy, our Saviour's ſecond birth-day to a more glorious life! The day of the *firſt-fruits of thoſe that ſlept!* The day that *brought life and immortality to light!* and gave us aſſured hope in God, that it ſhall be to us according to Jeſus his Word. Why do we dream thus, my Soul, about theſe things? Awake, awake; and ſtir up in thy ſelf the moſt piercing belief and ſenſe of them. Thy Saviour is riſen, and calls unto thee with a mighty voice, ſaying, *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the keys of Hell and of Death.* Need there any more words to perſwade thee to go and rejoyce in his love, which made him give himſelf to die for thee? And in the love of God which accepted of his oblation, and rewarded his ſufferings with a glorious Reſurrection to an endleſs Life? And in that power, might and majeſty wherewith he is crown'd? So that at the Name of Jeſus all things in Heaven and Earth, and under the Earth do bow and obey? It is too little to ſay, that I will go and thank him, at this holy Feaſt, for what he hath done for me, and for what I hope he will ſtill do: I will go and offer my ſelf abſolutely to him: I will make a vow of love to him, and cha- *Rev.* 1. 18.

rity to all the world: I will triumph in his praiſe, and glory in the ſervice of the Prince of life: I will dedicate my ſelf to be an everlaſting monument both of his Death and of his Reſurrection from the dead. I will ſo remember his death, as to die my ſelf to ſin: And ſo remember his Reſurrection, as to riſe again to walk before him in newneſs of life: And his dying no more, ſo, that ſin ſhall have no more *dominion over me, nor reign in my mortal body, that I ſhould obey it in the luſts thereof.* His Humility ſhall be remembred ſo, as to kill my pride; and his Charity ſo, as to kill my covetouſneſs. I will remember his pains ſo, as to mortifie all inordinate deſires of pleaſure; and his patience ſo, as to ſubdue my anger, paſſion and peeviſhneſs. His love to his Enemies, ſhall make me forgive others, and do good to thoſe who do evil to me. And his abſolute obedience, make me take up my Croſs, and be obedient to the very death. Doſt thou not begin already to feel the remembrance of his free giving himſelf for thee, animate thee to a chearfulneſs, and forwardneſs in well doing? Doth not his full truſt in God, when he laid down his life, that he ſhould receive it again, raiſe in thee a ſtrong confidence in his Almighty Word? Is not the power he hath over Hell and Death, of mighty force to encourage thy hopes, and make thee victorious over all thy enemies? How doth thy heart beat within thy breaſt? What thoughts and paſſions doth it travel withal? Doth it not begin to ſend up admiring thoughts towards Heaven where Jeſus is? Doth it not burn with ſtrong deſires? Is it not ready to burſt forth into the higheſt expreſſions of love and joy? Art thou not enraged againſt all thoſe ſins which murdered the Lord

Rom. 6.12, 14.

of

of life? Are they not all condemned to be crucified and slain? Dost thou not resolve to live like one, that believes in Jesus, and professes himself to be his faithful follower?

Then think when thou goest to celebrate the memory of his Death, that Jesus stands in the midst of you, as he did among his Disciples when he was newly risen from the Grave, saying, *Peace be unto you.* Eat, O my Friends; rejoyce and be exceeding glad: *As my Father hath loved me, so I have loved you: continue ye in my love.* Behold here the sensible Signs and Seals of my love. By these I give my self to you, as once I gave my self for you. By these tokens I convey to you, all that I have. I make over to you that inheritance which I have purchased by my Blood; and that is eternal life in the Heavenly places. For *I am alive again; and behold I live for evermore. Amen*, Lord Jesus; live, live for ever. *Because thou livest, shall live also.* Thou knowest how to pity us, because thou art *he who was dead.* And thou wilt never cease to pity and help us, because thou art *he that liveth, and being raised from the dead dieth no more; death hath no more dominion over thee.* Because thou wast dead and tempted in all things like unto us, thou art sensible of our infirmities, and able to succour us in all the trials of life and death. And because thou livest, thou canst make thy death become powerful and effectual to us: thou canst make good all thy own pro-

Joh. 20. 19.

John 15. 9.

14. 19.

Rom. 6. 9.

miſes, and put us in poſſeſſion of the purchaſed inheritance. *Bleſſed be God, which*
1 Pet. 1.3. *according to his abundant mercy, hath begotten us again unto ſuch a lively hope, by the reſurrection of Jeſus Chriſt*
1 Cor. 15. *from the dead. Death is ſwallowed*
54, 55. *up in victory. O death where is thy ſting? O grave, where is thy victory?*
1 Theſſ. 5. Thanks be to God *who hath not ap-*
9, 10. *pointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt; who dyed for us, that whether we wake or*
2 Cor. 4. 14. *ſleep, we ſhould live with him. Knowing that he which raiſed up the Lord*
Jude 24. *Jeſus, ſhall raiſe up us alſo by Jeſus; and ſhall preſent us faultleſs before the preſence of his glory with exceeding joy.*

The

The Prayer before.

O Most mighty Lord of Heaven and Earth, the Father of Spirits, the God and Father of our Lord Jesus Christ: whose Name is ever hallowed by an innumerable company of Holy ones, that are always burning with love to thee, and praising thy most beauteous perfections; thy incomprehensible Wisdom, Goodness, Righteousness and Truth. The Sun shineth not before the brightness of thy Majesty. The Angels are unclean, in compare with the purity of thy Holiness. What are we, O Lord, that thou wilt look down from the habitation of thy Holiness upon us! What manner of love is this, wherewith thou hast loved us! in sending thy Son down among us, and designing to take us up unto thy self, that we may joyn with that holy fellowship of Angels & Saints, to love and praise thee for ever. We are the off-spring of rebellious parents, that have been transgressors from the beginning. Who have dishonoured our Nature, despised or undervalued thy Grace in the Lord Jesus, resisted

reſiſted or coldly entertained thy holy Spirit; and loved theſe little things here below, more than that eternal happineſs, which Jeſus hath revealed by his reſurrection from the dead. We are not worthy of the crumbs that fall from thy Table, which thou haſt ſpread for all Creatures; or of the leaſt drop of thy mercies. We are not worthy to lick the duſt before thee; becauſe we deſerve not to live and breath any longer in this world. And yet thou letteſt us live in hope, that we ſhall live with thee: and thou giveſt us leave to breath forth our ſouls towards thee: and haſt thy ſelf ſpread a new Table for us, and furniſhed it with the richeſt of thy bleſſings: and inviteſt me moſt graciouſly, among the reſt, to come now and feaſt with thee, and eat of the Bread of life which came down from Heaven, and is able to nouriſh me to eternal life. I would fain, O Lord, approach into thy holy preſence there, and behold the wonders of thy love. But I am covered with ſhame and bluſhing becauſe of my ingratitude unto thee. I cannot with any confidence open my eyes towards thee, till I have ſome ſenſe in my heart that thou art willing to cover my ſins, and hide

hide thy face from mine iniquities. Which I cannot reasonably hope for, till I find them loathsome, grievous and hateful to me, more than death it self. I ought to hang down my head in heaviness of spirit, till a sense that my heart is throughly changed and renewed, give me liberty to look up unto thee, saying, Thy will O Lord be done: Possess thy self of my soul; for I absolutely submit my thoughts, desires and passions to be ruled and governed by thee in all things. And what is it else, O my God, that I long for? What doth my soul thirst after? But that I may know thee more, and *the greatness of thy power to us ward, which wrought in Christ, when it raised him from the dead; and set him at thy right hand in heavenly places*; and that I may be overcome and perfectly subdued by this mighty love; and that I may be transformed into thy Image, and live according to the sense I have of thy most adorable perfections. O that I may wholly follow the guidance of thy wisdom; and submit to thy soveraign Authority; and be obedient to all thy righteous and good Laws: reverencing and fearing thy Majesty,

Ephes. 1. 19, 20.

Majesty, approving my inward thoughts and desires to thine all-seeing eye, depending on thy All-sufficiency, hoping in thy omnipotent Goodness, trusting to thy true and faithful word, delighting and rejoicing continually in thy Fatherly love and care of me, who hast brought me into being, and preserved me from ruine, and *made me partaker of thy promise in Christ; the beginning and first-born from the dead; in whom it pleased thee, that all fulness should dwell. I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: that I may be found in him, and have the righteousness which is by Faith: that I may know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I may attain unto the resurrection of the dead.* Begin now, good Lord, to raise up my heart above all these perishing things to those joys where thou art exalted. Make me feel that thou art an high-Priest *after the power of an endless life*; still ready and able to assist and succour all those that come to God by thee.

Ephes. 3. 6.
Col. 1. 18, 19.
Phil. 3. 8, 9, 10.

thee. O that my eyes might be ſo fixed on the high and holy place into which thou art entred, that ſome little glimpſe of thy Glory may break forth upon me; and I may ſee the treaſures and riches of thy Kingdom, and *what is the hope of my calling*; that ſo I may be confirmed in my reſolutions, grow ſtrong in the Faith, and be more fervent in my deſires, more vehement and earneſt in my endeavours, unwearied in my pains, impregnable againſt all temptations, chearfull under all difficulties and diſcouragements; and that *forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I may preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.* *Phil.* 3. 13, 14. *Into thy hands*, both now and ever *I commit my Spirit: for thou haſt redeemed me, O Lord God of truth.* *Pſal.* 21. 5. I confide entirely in his Almighty and eternal love, to whom thou haſt given *all power in Heaven and in Earth.* *Mat.* 28. 18. I wait on thee, who haſt not thought thy immortality too much to beſtow on us, for whatſoever thou ſeeſt good

and

and wholsom for me in this world; referring my self wholly to thy Wisdom, and *looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ:* in whose prevailing Name I am emboldened to make these addresses to thee, and still to offer up my desires in his holy words, saying,

Tit. 2. 13.

Our Father which art, &c.

The

The Meditation afterward at home.

THis is the day which the Lord hath made, I will rejoyce and be glad in it. The ſtone which the builders refuſed, is become the head of the corner. *Pſal.* 118. 24. 22.

God hath raiſed up Jeſus, whom they ſlew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and Saviour; for to give repentance and remiſſion of ſins. *Acts* 5. 30, 31. *Pſal.* 118. 23, 27, 28, 29.

It is the Lords doing, and it is marvellous in our eyes. God is the Lord, that hath ſhewed us light: offer unto him the Sacrifice of righteouſneſs, and ſay, Thou art my God, and I will praiſe thee: thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever. *Pſal* 4. 5.

Could I ever ceaſe to rejoyce if I heard for certain that a dead friend, the deareſt in the world, was alive again: and not only alive, but preferred to the higheſt dignity and honour? O my dulneſs! that I rejoyce no more in God my Saviour! For that Jeſus whom I have now ſeen crucified before mine eyes, is alive from the dead. That Jeſus who was ſuch a friend that he died and hung on a Gibbet for me; is revived again and ſits on the Throne of Glory. Without all doubt he lives and reigns for me alſo: and *being reconciled by his death, I ſhall much more be ſaved by his life. For* *Rom.* 5. 10.

God

God having raiſed up his Son Jeſus,
Acts 3. 26. *ſent him to bleſs us, in turning every one of us from our iniquities. And*
1 *Theſſ.* 1. 10. *we wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the*
Revel. 1. 5. *wrath to come.* He is the *firſt begotten from the dead:* and hath the keys of the grave. He *will change*
Phil. 3. 21. *this vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf. For*
1 *Theſſ.* 4. 14. *if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.* Lord what a *bleſſed hope* is this! *ſeeing we look*
2 *Pet.* 3. 11. 14. *for theſe things, what manner of perſons ought we to be in holy converſation and godlineſs?* How *diligent ſhould we be, that we may be found of him in peace, without ſpot and blameleſs?* What can be more diſagreeing than a crucified Chriſt, and a carnal Chriſtian? What more contrary than a Saviour deſpiſing the world, and one that profeſſes friendſhip to him, loving it above God himſelf? A liberal Saviour, and a covetous Diſciple? A Saviour that endureth pain, and anguiſh, and ſorrow, and a ſervant that will live in nothing but eaſe and pleaſure? A Saviour weeping and bleeding, and a man acquainted with grief; and a world that nothing but laughs, and ſports, and maketh merry? A Saviour that ſuffered all things, and a world that will ſuffer nothing; no not the mortifying of unreaſonable luſts and deſires? A humble and lowly Saviour; and a proud, vain-glorious, ſelf-

self-conceited people that profess him? A meek and patient Saviour, and a passionate, angry and revengeful generation, that pretend to be his followers? A Saviour that was ever thinking of our good; and men that call themselves his lovers, who never to any purpose remember his love? A gracious Lord that did us the most real courtesies and benefits; and servants that only complement with him, and call him Lord, Lord, but do not that which he saith? A master that never quarrelled with any of Gods Commands, no, though it were to die; and such Scholars that count all his Commandments grievous, murmur at all his Lessons, and say that it is impossible to obey them? O how unlike is a diffident distrustful Christian, to a Saviour that laid down his very life in hope? How ill-favouredly do these two sound together, a conquering Christ, and a Christian that is a slave? Jesus that hath conquered death, and a Christian that cannot conquer himself? An head that is in Heaven, and a Member of his, that only looks at things on earth? God forbid that having professed my self so often to be dead to sin, I should live any longer therein. *I was buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so I also should walk in newness of life.* Rom. 6.4,5,6. And now I am again *planted in the likeness of his death*, by partaking of his broken Body and his Blood that was shed: and therefore *shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. God be thanked, that though I was the servant of sin,* Ibid. v. 17,18.

yet

yet now being made free from it, I am become the servant of righteousness. Henceforth,
1 *Cor.* 5. 7,8. I will serve no other Master. *For even Christ our passover* (by whose Blood we are redeemed from everlasting destruction) *is sacrificed for us. And therefore I will keep the Feast, not with malice and wickedness, but with sincerity and truth, Building up*
Jude 20,21. *my self, in our most holy Faith, praying in the holy Ghost, I will keep my self in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

The

The Thanksgiving and Prayer afterward.

O Moſt Mighty Lord the Creator and Poſſeſſor of Heaven and Earth: who art every where and canſt not be excluded from any place, no not from the cloſeſt thoughts of any of our hearts. Who art always the ſame, and canſt no more change, than thou canſt ceaſe to be what thou art: unmoveably fixed in thy own eternal bleſſedneſs. Thou needeſt not go out of thy ſelf for any thing; and I am ſenſible that I cannot poſſibly make thee greater, or more happy than thou art: But it is my bounden duty to admire and extol, to laud and praiſe, to worſhip, love and honour thee: and *it is a good thing to give thanks unto the Lord, and praiſe is comely.* All the hoſt of Heaven delight to ſing perpetual Hymns, to the glory of thy infinite Majeſty: with whom I beſeech thee to give me leave to joyn my poor and imperfect praiſes The whole World was made out of Nothing by thy Power: and proclaims thy Greatneſs, Wiſdom and Good-

Goodneſs in the multitude, variety, beauty, comelineſs and order of all thy works of wonder. The Heavens are the work of thy hands, the Earth ſtands faſt by thy appointment, and every thing keeps the courſe wherein thou haſt ſet it with admirable conſtancy. Thou governeſt all things without any trouble: becauſe at once thou knoweſt and canſt do what thou pleaſeſt; and thou doſt all things with the greateſt reaſon, juſtice, mercy and pleaſure to thy ſelf. Man was raiſed by thee out of the duſt of Earth; and thou didſt inſpire him with a wiſe and underſtanding Spirit; and placedſt him in a Paradiſe ſurrounded with thy bleſſings, and Lord over the work of thy hands. And when he had degraded himſelf, and forfeited by his diſobedience, his Garden of pleaſure, thou didſt not leave him without a remedy, but openedſt the way for him into the Paradiſe above. Thou didſt ſend thy holy Prophets, and Meſſengers in all ages to thy people; and in the fulneſs of time, thine own dear Son, the brightneſs of thy glory: whom thou haſt made Heir of all things, and to whom thou haſt graciouſly committed

the

the care of us. Bleſſed be thy unſpeakable Goodneſs, who haſt made him in all things like unto us, ſin only excepted; ſo that we know and are ſure, that he will take care of us, and pity us, and relieve us. I adore thy unparallel'd love in giving him to die, that he might make expiation for our ſins; and that he hath overcome death by his riſing again; and is ſet down at thy right hand, becauſe he was obedient to the death. From thence we have received the gift of the Holy Ghoſt (thanks be to thy Grace) to confirm us in the belief of his Reſurrection, and of all his Promiſes, by ſigns and wonders, and mighty deeds; and to give us power to perform our duty towards thee and towards all men. Thou haſt ſpread this Goſpel of Salvation into the furthermoſt parts of the Earth; and the light of it hath long ſhone upon this Kingdom where I live. I was born into this light, as well as into the light of the Sun, and had early aſſurances given me of thy love. In my very infancy I was devoted to thee; and all the engagements I was capable of, laid upon me to be happy, by being a faithful Diſciple of Chriſt Jeſus. Thou haſt

haſt not failed ſince to breath on me by thy Holy Spirit, and to move me to my duty; that I might be able to

1 *Pet.*3.21. make *the anſwer of a good Conſcience towards thee*, and ſo be *ſaved by his Reſurrection from the dead.* Many happy opportunities haſt thou put into my hands, to improve my ſelf in Chriſtian Wiſdom and Vertue: and engaged me to thee in many ſolemn vows, only to ſeek the glory, honour, and immortality, which Chriſt hath brought to light by patient continuance in well-doing. I have now received the pledges of it, and commemorated his love in dying for us, and thy love in raiſing him to life again: that he might perfect our Salvation; and aſſure us he hath obtained an eternal redemption; and comfort us againſt the fears of death; and take care of us for ever; and receive the power and glory thou promiſedſt him, that he may be able to bleſs us and do us all good. O how hath thy love abounded in Chriſt Jeſus! Beſides a world of outward bleſſings, which thy bounteous hand hath poured on me, and ſtill continues meerly out of thy Goodneſs and Liberality. How can I praiſe thee

thee for all thy mercies to all mankind, who cannot comprehend all those which thou hast bestowed on my self alone? None can understand how much we are beholden to thee, but those that know what thy Son Jesus was; and what the blessing of the Holy Ghost, and what the Resurrection of the dead, and the unsearchable riches of thy Kingdom and Glory are. Accept, blessed Lord, of such acknowledgments as I am able to make thee. Accept of my whole self, which I yield up unto thee with love unfeigned. Thou whose infinite understanding pierceth into the greatest depths and secrets, knowest that I love thee. Do even what thou pleasest with me; for it is but just and reasonable, that I should not live unto my self henceforth, but *unto him that died for me and rose again.* I am twice thy Creature: Thou hast given me life a second time by Christ Jesus, through whom thou hast *created me to good works*, in hope of a blessed Resurrection from the dead. Inspire me good Lord, with such a strong and lasting sense of thy love, that I may alway live in sincere obedience to him, and never forfeit the new title, thou hast gi-

ven me, to life immortal: But believing the Reſurrection of Jeſus from the dead, I may moſt heartily acknowledge him to be the Lord; and ſtedfaſtly believe his Doctrine; obeying his Commands, hoping in his Promiſes, and fearing his threatnings; and endeavouring thereby to prepare my ſelf, in all purity and holineſs of life, for the joys of the World to come.

* The words of the Church *Catechiſm* explaining the *Lords Prayer.*

"And * I deſire my "Lord God our Heaven- "ly Father, who is the "giver of all goodneſs "to ſend his Grace unto "me and to all people; "that we may worſhip him, ſerve him, "and obey him as we ought to do. And "that he will ſend us all things that be "needful both for our Souls and Bodies; "and be merciful to us, and forgive us "our ſins: and that it will pleaſe him "to ſave and defend us in all dangers "ghoſtly and bodily; and that he will "keep us from all ſin and wickedneſs, "and from everlaſting death. Which I "truſt he will do of his Mercy and Good- "neſs, through our Lord Jeſus Chriſt. "*Amen.*

Now

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant. Make us perfect in every good work to do his will; working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. *Heb.* 13. 20, 21.

This ſhort acknowledgment may be uſed ſome time that Week.

Acts 4.24, 25. LOrd, *thou art God which haſt made Heaven, and Earth, and the Sea, and all that in them is: who by the mouth of thy ſervant* David *haſt ſaid, Thou* *Pſal.*2.7,8. *art my Son, this day have I begotten thee. And I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the Earth* *Pſal.* 119. 160. *for thy poſſeſſion. Thy word is true from the beginning. For ever, O Lord, thy word is ſet-* 89, 90. *led in Heaven. Thy faithfulneſs is unto all generations.* For thou haſt ſent thy holy Child *Rom.* 1.4. Jeſus, *and declared him to be the Son of God with power, by the Reſurrection from the dead.* 2 *Cor.*13.4. *Though he was Crucified through weakneſs, yet he liveth* *Acts* 2. 27, 28. *by the power of God. Thou wouldeſt not let thy Holy One* ſee

see corruption: But hast made known to him the ways of life; and made him full of joy with thy countenance. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John 17.2.

Adored be thine Eternal love, which appeared in the *sufferings of Christ, and the glory that followed after.* Adored be thy love, which hast given us *a lively hope through the Resurrection of Christ Jesus, who hath brought life and immortality to light: being the First-fruits of them that slept, and the Resurrection and the Life.* 1 Pet. 1.3, 11. 2 Tim. 1.10. 1 Cor. 15.20 Joh. 11.25.

I rejoyce in the consolation which thou hast sent unto us; and that we in this furthermost part of the Earth are become his inheritance. I praise thee; I bless thee; I most heartily devote my self to the obedience of Jesus, as is but just and meet. *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* Rom. 14 8, 9. I reverence his Soveraign Authority: I submit my self to his Laws: and depend upon his care and good provi-

dence. I refer my ſelf to his wiſe will and pleaſure in all things: deſiring nothing more, but that *whether I live or die, I may be the Lords.* O that thy Spirit which raiſed up Jeſus may dwell in me, guide and govern me: *Rom.* 8.11. that thou *who raiſedſt up Chriſt from the dead, mayeſt alſo quicken my mortal body, by thy Spirit dwelling in me.* O that the reſt of the World may become his poſſeſſion too; and all with one mind and one mouth glorifie thee, the God and Father of Jeſus Chriſt: *Rev.* 1.5,6. *Who is the faithful witneſs, and the firſt-begotten of the dead, and the Prince of the Kings of the Earth: to whom be glory and dominion for ever and ever.* Amen.

Ascension-day or Sunday.

The Meditation before at home.

AH! how duskish are my thoughts in this house of Clay! How dull my affections under this load of flesh! My Saviour is in Heaven, *crowned* at Gods right hand *with glory and honour:* He is *ascended up far above all Heavens; Angels, Authorities and Powers being made subject to him.* And I can scarce cast a look thither, but am instantly pulled down to this Earth again. Blessed be his Goodness who hath left us a lively Image of himself to help our infirmities. To represent his dying and departure from this World; and to be a pledge likewise unto us, that we shall one day ascend up to Heaven, and *be for ever with the Lord.* O blessed news! the hope of it fills me with joy already, and raises me up a little toward that high and holy place where Jesus dwells. I will go and bless the Father of mercies for his great charity towards us; that he would accept of an offering for sin; and that he would be satisfied without demanding of us the debt: That he would grant new and easie conditions of Salvation for us through the Blood of his Son; and seal a gracious Covenant in that same precious Blood. I will go and

Heb. 2. 9. *Ephes.*4.10. 1 *Pet.*3.22. 1 *Thess.* 4. *ult.*

teſtifie my love to him, even by my
John 14. 28. *joy that he is gone unto the Father*; and hath *triumphed* over his enemies,
Coloſ. 2. 15. after he had overcome them, and *ſpoiled Principalities and Powers.* He
Epheſ. 4. 8. *hath led captivity captive*, and re-
Acts 2. 33. *ceived the promiſe of the holy Ghoſt*;
Heb. 12. 2. *and is ſet down at the right hand of*
Acts 10. 36. *the throne of God*; *and made the Lord of all. All the Angels of God worſhip*
Heb. 1. 6. 8. 2. *him*; *and in the Heavenly Sanctuary attend upon him*; *where he is an high*
7. 26. *Prieſt for ever, holy, undefiled, ſeparate from ſinners and made higher than the*
10. 13. *Heavens. There he makes interceſſion for us*; *from henceforth expecting, till*
10. 19. *his enemies be made his footſtool. And we have boldneſs alſo by the Blood of*
6. 20. *Jeſus, to enter into the holieſt: whither he the forerunner is for us entred*; *and*
John 14. 2, 3. *gone to prepare a place for us: and will come again to receive us unto himſelf, that where he is, there we may be alſo.*

Pſal. 24. 3, 4, 5. *But who ſhall aſcend into the hill of the Lord? And who ſhall ſtand in his holy place? He that hath clean hands, and a pure heart*; *who hath not lift up his Soul unto vanity, nor ſworn deceitfully. He ſhall receive bleſſing from the Lord, and righteouſneſs from the God of his Salvation.* I will go then and offer him my heart, that it may be formed to his likeneſs; *Who did no ſin, neither was guile found in his mouth.* I will go and ſubmit my ſelf to him as the Lord of all; and renew my Covenant of love and friendſhip with him. I will vow again that I will fight valiantly

valiantly under his Banner, *who is the Captain of our Salvation, made perfect through sufferings*, against Sin, the World, and the Devil. I will be faithful to him unto the death: and no suffering shall deter me from following the Prince of life. For I doubt not but the Sacrifice he made was most acceptable to God; and that *he by himself having purged our sins, sat down on the right hand of the Majesty on high*; and will help and succour all his faithful followers; and send forth *his Angels to minister unto them*; and *bring them to glory*, and reward them with *a crown of life*. O lift up thy self, my Soul, when thou comest to the Table of the Lord. Now, if ever, listen to the Priest of God, when he calls, saying, *Lift up your hearts*. Now is the season above all others, to answer, with the whole Quire of pious Souls in that joyful voice; *We lift them up unto the Lord*. Rear thy self aloft, my Soul, and look beyond these shadows. Fix thine eyes on the splendor of that Majesty, wherewith thy Saviour shines: and think thou hearest him calling unto the whole company of Believers, saying: Come, come, my beloved, for whom I died: Come, and dwell with me. It is still my will and desire, *that you may be where I am, and that you may behold the glory, which my Father hath given me*. Come on therefore: *Whither I am gone you know, and the way you know*. Tread upon all the glittering temptations of the Country where you are, as dirt and dung, in compare with the Kingdom which I will give you. Make haste unto

Heb. 2. 10.

Heb. 1. 3.

Heb. 2. 10.

1. 14.

2. 10.

Rev. 2. 10.

John 17. 24.

14. 4.

me, and let nothing hinder you: for I expect you, and long when you are meet for it, to ſee you. The travel of my Soul will not be ſatisfied, till you be with me.

O my Soul, why do we linger? Why do we look after any thing ſo much, as this Eternal life? Why ſhould we be diſcouraged or faint in our minds? This Lord of Glory came to his Throne, out of as low a condition as we can poſſibly be in. He was once a ſervant, the meaneſt of ſervants: He humbled himſelf to be ſubject to the baſeſt uſage, and to ſuffer the greateſt deſpite and publick reproach. Let us be aſſured then, that he will not deſpiſe the pooreſt wretch, now that he is in his glorious ſtate. And let us not think it ſtrange if we be deſpiſed and reproached for righteouſneſs ſake. *But rejoyce, in as*
1 Pet. 4. 13. *much as we are partakers of the ſufferings of Chriſt; that when his glory ſhall be revealed, we may be glad alſo with exceeding joy.*

The

The Prayer before.

O Most blessed God, who dwellest in the highest Heavens, and art adored by the highest Creatures, who blush before the brightness of thy Majesty: but dost not despise us poor worms that dwell upon the earth. Who art happy in thy self, and yet makest sute to us that we would love thee; who commandest us to do good to our selves, and intreatest that duty from us which thou mayst command: who takest it kindly when we give thee thine own; and rewardest us for that which by thy Grace only we can perform; and pardonest us also when we fall short in our performance; and givest us repentance that thou may'st pardon us and receive us into favour; and hast sent no less Person than thine own Son to obtain a pardon for us; and exalted him at thy own right hand, that he might be a Prince and a Saviour, to give repentance and forgiveness of sins. Before thee, O Lord most High, I humbly prostrate my self; desiring

ſiring to be admitted to thy holy Table, that I may adore the riches of thy Grace, and beg forgiveneſs for my unworthy returns to ſuch great love. Give me leave, O Lord, to come and make, at leaſt my acknowledgments to thee, of the duty I owe thee. Yea, I would take thy yoke upon me, with the greateſt thankfulneſs; and tye thoſe bonds faſter, wherein I ſtand already engaged to thee; and bleſs thee for ſuch eaſie and gracious terms of reconciliation, as thou haſt propounded to us; and expreſs my hearty conſent unto them; and declare my belief of thy precious Promiſes; and acknowledge thy Goodneſs in making me ſo certain of their truth, by the reſurrection of Chriſt from the dead, and his aſcenſion to Heaven; that he might ſit down at thy right hand to make good all that he hath ſaid. Bleſſed be the Lord, who hath rewarded his obedience, with ſuch honour, power, dominion, and authority; that we might be encouraged to follow him, and depend upon him, and have a ſetled hope of immortality by him. I rejoyce in the glory which thou haſt with the Father of all, O Lord Je-

ſus,

ſus, *whoſe throne is for ever and ever. A Scepter of righteouſneſs is the Scepter of thy Kingdom: thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oyle of gladneſs above thy fellows.* Heb. 1. 8, 9. O God, that I could forget all other things, when I preſent my ſelf before thee, and aſcend up in my thoughts and deſires and reſolutions, to Heaven where Jeſus is: that when I come down again to converſe with theſe things here below, I may look upon them as objects of my contempt, or as proofs of my vertue, or as incitements to praiſe thee, the Creator of all; and as occaſions to manifeſt how much I love thee, by quitting the deareſt thing in this world, if thou requireſt it, for thy ſake, who haſt raiſed Man to ſuch an height of glory and honour above all. O that I may hate every thing, that would not let me love thee, better than it. That I may fear to offend thee, and be very ſolicitous to pleaſe thee, and ſtudious in all things to approve my ſelf to him, whom thou haſt raiſed from the dead and promoted unto glory: ſo that he is able to prefer all his faithful

ſervants

ſervants to that glorious place where he is. Shew me O Lord, that he is not held by death, but reigns with thy ſelf for ever, by the power of thy holy Spirit in my heart; raiſing me above my ſelf, and enabling me to comply with thoſe high and heavenly thoughts, deſires and deſigns which thou haſt wrought in my heart. O bleſſed Jeſus, who ſitteſt at the right hand of the Father, and haſt ſaid thou haſt *life in thy ſelf, and all power in heaven and in earth*; that I and all others, who proſtrate themſelves before the Throne of thy Grace, might find thy power ſtill to remain as great as ever; chaſing away the darkneſs of our minds, warming and thawing our frozen affections, melting and diſſolving our wills into the will of God, inſpiring us with might and ſtrength to do that which we cannot but deſire; lifting up our hearts to have our converſation in Heaven, and to live, above the love of riches, pleaſures and honour, a contented, humble, ſober, and thankful life. O that we may ever demonſtrate our belief of thy aſcenſion up on high, by our living and walking in the Spirit, and

John 5. 26.
Mat. 28. 18.

and no longer fulfilling the lusts of the flesh: and by improving all the Grace thou sendest down to us, till we be fit to be translated from hence, and come to see what we now believe, and behold thee in the glory of the Father. *Amen*, Lord Jesus; where thou art, let us be also, rejoycing with thee for ever: and while we stay here, I will alway say most heartily,

Our Father, which art in Heaven, hallowed be thy Name; thy Kingdom come, thy will be done on earth as it is in Heaven, &c.

The Meditation afterward.

O The height of that glory wherein my Saviour is in-
1 *Pet.* 3. 22. throned! *Who is gone into the hea-*
Heb. 7. 26. *vens:* and *made higher than the*
Ephes. 4. 8. *heavens:* nay, *is ascended up far a-*
Ephes. 1. 21. *bove all heavens: far above all prin-*
cipality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. What a comfort is it to dust and ashes, to see their nature shining brighter than the highest stars of glory? To behold their flesh the greatest beauty of the Paradise of God? Where should my conversation be, but in Heaven? Where should the members and the heart be, but where their head, and their treasure is? What should
Coloss. 3. I seek, but those *things above, where Christ is at God's right hand?* O ye little vanities! How contemptible are all your pleasures? How low are all your dignities and honours? How base and vile the rest of your temptations, when I look up to Heaven, where my Saviour sits in unmatchable glory and majesty? Never speak to me any more; never perswade me to follow worldly lusts: my thoughts are not now so mean: I am *dead* to all those things, and *my life is hid with Christ in God. When Christ who is my life shall appear, then shall I appear with him in glory.*

But,

But, is that eternal life with Jesus the thing thou seekest? Is thy heart indeed set on things above, where he is at God's right hand? Search and try; dost thou in good earnest travel with high and heavenly designs? Art thou ambitious of nothing so much, as to be like to Jesus; and by the most self-denying ways to obtain his glory? Dost thou spare no pains to flatten thy too eager desires towards the things on earth; to let out thy vain and aiery conceits; to sharpen thy appetite after real righteousness; to inflame thy love, to heighten thy desire and hope, to strengthen thy faith, to excite thy watchfulness, and ingage thy serious endeavours, that thou mayest possess the things above? Art thou sure that the *wisdom from above* *James* 3. 17. is the crown of thy glory? Humility thy honour? To do good thy riches and treasure? To be religious thy business; and to rejoyce in God thy highest pleasure? Doth *the peace of God which* *Phil.* 4. 7. *passeth all understanding, keep thy mind and heart?* Art thou above the threats, the contempt, the hatred, the oppression, the enmities and affronts of this evil world? Above thine own and other Mens passions and peevish affections? So that thou returnest good for evil, kindness for injuries, and prayers for curses? Is thy heart carried aloft in holy prayers? Dost thou send up continually the Sacrifice of praise, giving thanks to God for all his benefits? Dost thou dwell above in pious Meditations of the glory wherein thy Saviour is enthroned? Dost thou *earnestly covet the best* and most useful *gifts*; and especially bend 1 *Cor.* 12. *ult.* thy

thy courſe to that *more excellent*
1 *Pet.* 1. 22. *way?* Haſt thou *purified thy ſoul in obeying the truth through the Spirit, unto unfeigned love of the Brethren?* Is that ſweet thing that heavenly charity, thy dearly beloved; which is the very joy of Heaven? Then the Angels give thee joy of an happy Reſurrection and Aſcenſion with Chriſt Jeſus. He
Epheſ. 2, 6. hath made thee already *to ſit with him in heavenly places.* The day-ſtar is riſen in thy heart, foretelling thy approaching glory. Thou beholdeſt the morning of eternal joy, the dawning of the day of recompences. And thou mayeſt reſt aſſured, that God will not leave thee in the grave, nor ſuffer thee for ever to ſee corruption: but it ſhall deliver thee into the arms of thy Lord;
1 *Cor.* 15. 53. *and corruption ſhall put on incorruption,*
2 *Cor.* 5. 4. *and this mortality be ſwallowed up of life.* Nay, thou mayſt
Rom. 8. 17. now triumph and ſay, I am *an heir; an heir of God, and joynt-heir with Chriſt:* Who hath alſo given me
Epheſ. 1. 14. *the earneſt of the inheritance.* For he hath formed already a model of the heavenly Sanctuary within thy breaſt: where Chriſt Jeſus himſelf is enthroned; and the Name of God is continually honoured and glorified. And therefore thou mayſt humbly conclude in the words of Jeſus,
John 12. 32. *If God be glorified in me, God ſhall alſo glorifie me in himſelf.* And O that *the Father of glory* would
Epheſ. 1. 17, be pleaſed more and more *to en-*
18, 19, 20. *lighten the eyes of our underſtanding, that we may know what is the hope*

of

of his calling, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ when he raised him from the dead, and set him at his own right hand in Heavenly places, &c. Amen.

The

The Thanksgiving and Prayer afterward.

O Most Holy, Holy, Holy, Lord God Almighty: who art to be most humbly adored, worshipped and admired: but thy perfections no tongue can express; and thou art above the thoughts of the highest and purest of all Creatures. They all give glory to thee in their several kinds, and declare thy Power, thy Greatness, thy Wisdom and Goodness, which spreads it self throughout the world. *From the rising of the Sun unto the going down of the same, the Lords Name is to be praised.* For *the Lord is high above all Nations, and his glory above the Heavens.* They sound continually with the praises, which the holy Angels give thee; who know thee better than we, that are shut up in houses of clay, and can see but little of thy Glory. And yet thou art pleased not only to admit, but to invite us to lift up our hearts unto thee, and unite them with

Psal. 113. 3, 4.

with that Heavenly company; in rendring Thee our poor praiſes and thanks, which are infinitely below thee. Accept, Good Lord, of ſuch as I have to give; and inſpire me graciouſly from above with ſuch a ſenſe of thy Goodneſs, that I may offer thee an heart full of love; which may be ever making grateful acknowledgments unto thee. I bleſs thee, that thou haſt made Man ſuch a noble Creature; capable to look back to thee, the Author of his being, and to be happy in loving thee, and bearing a likeneſs to thee. O how great was thy Goodneſs, that when he forgot thee that formed him, and lightly eſteemed thy love and favour, thou wouldſt not caſt him out of thy care: but mercifully and ſpeedily madeſt a promiſe of a Redeemer to him? I thank thee, O God, that in the fulneſs of time thou haſt ſent him, thy only begotten Son into the World; not only to converſe lovingly with us as our Friend and Brother: but alſo to die for us; and to die the accurſed death of the Croſs. Who can underſtand the greatneſs of thy love, O bleſſed Jeſus, that would hang in ſuch ſhame and pain; and bleed to death; and lie in the Grave

for

for us wretched ſinners? And the greatneſs of thy love, O Father of mercies, who haſt raiſed him again from the dead; and exalted him with thy right hand to the Throne of Glory in the Heavens; and *given him a name above every name: that at the name of Jeſus every knee might bow, both of things in Heaven, and things on Earth, and things under the Earth; and that every tongue might confeſs, that Jeſus is the Lord, to thy glory?* I confeſs his Soveraign Power and Authority, whom the Angels worſhipped and adored; and I give glory to thee, O Father of all, who haſt made him *head of the Church, which is his Body, the fulneſs of him that filleth all in all.* Glory be to thee, O Lord moſt high, who haſt *put all things under his feet:* and made Angels themſelves to be *miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of Salvation.* Glory be to thee, who haſt *ſent him to bleſs us in turning every one of us from our iniquities*; and haſt *made him a Prince and a Saviour*

Phil. 2. 9, 10, 11.

Epheſ. 1. 22, 23.

Heb. 1. 14.

Acts 3. 26. 5. 32.

Saviour to give repentance and remission of sins: and made him *able to save them to the uttermost, that come unto thee by him, seeing he ever liveth to make intercession for them.* To thy eternal praise and glory be it remembred, that we have *such an High Priest, who is set on the right hand of the Throne of the Majesty in the Heavens: who needeth not daily to offer up Sacrifice; but hath done it once, when he offered up himself.* I bless thee, that thou hast now admitted me to partake of that Sacrifice; which is able to *perfect for ever them that are sanctified.* And that to the blessings of thy house, thou hast added also those of my own. Thou feedest not my Soul only, but most bountifully providest for my Body too: not only thy Son, but a great number of thy Creatures losing their lives continually to preserve mine. There is all reason that I should serve thee with unwearied diligence, who hast made so many things constantly to serve me. And here I present my self again before thee; to tender thee my hearty service,

Heb. 7. 25, 27.

Heb. 8. 1.

Heb. 10. 14.

to

to beſeech thy acceptance of the vows and promiſes I have already made to thee, and to expreſs my hope in thy mercy, for power from on high to aſſiſt and further my pious deſires and reſolutions. *I believe in* thee, O *God*, through Chriſt Jeſus, *who haſt raiſed him up from the dead, and given him glory, that our faith and hope might be in thee our God.* I live in a full perſwaſion, that thou deſigneſt to make me everlaſtingly happy: and therefore humbly look to receive from thy Divine bounty, the communication of thy Holy Spirit; to help me to fit and prepare my ſelf for ſuch a glorious ſtate with Chriſt in the Heavens. That there my thoughts and my heart may be, where my hopes are treaſured up; and all things may ſeem little and mean in compare with the Glory to be revealed; and I may think my ſelf exceeding high and great, in the humility, meekneſs, goodneſs, patience and contentedneſs of the Lord Jeſus, and in the holy hope he hath given me of Eternal life. Preſerve in my mind a conſtant ſenſe of *that bleſſed hope*, as incomparably beyond all poſſeſſions on Earth;

1 *Pet.* 1. 21.

Earth; that so I may walk worthy of my High and Heavenly calling; chearfully doing and suffering thy Will; and believing that thou who hast done so much for us, as to advance our nature to such Glory in the Heavens, wilt take care of us while we are here on Earth; and conduct us by humble submission to thee, and patient continuance in well-doing, to that place whither Jesus the Fore-runner is entred for us.

And *let all the Earth make a joyful noise unto the Lord*: *Psal.* 98. *make a loud noise, and rejoyce,* 4. *and sing praise. For the Lord* 97. 1. Jesus *reigneth: He sitteth* 29. 10. *King for ever. Let them praise his great and holy Name:* 99. 3, 4. *For the Kings strength loveth judgment, he doth establish equity: He executeth judgment and righteousness in the Earth. And* *Psal.* 5. 11. *let all those that love him, be joyful in him. Rejoyce in the* 97. 11, 12. *Lord, ye righteous: and give thanks to the memorial of his holiness. For light is sown for the righteous, and gladness for the upright in heart.*

2 *Theſſ.* 2. 16, 17. *Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, Comfort our hearts, and eſtabliſh us in every good word and work,* Amen.

Whitſun-

Whitſunday.

The Meditation before at home.

O Holy Spirit of grace! what news is this that thou bleſſeſt our ears withal? What glad tidings are theſe, that thou art come to tell us? What means the ſound of ſo many *various tongues?* the gifts of *prophecy*, of *wiſdom*, of *knowledge*, of *faith* and *miracles:* with all the reſt which *thou divideſt ſeverally to every man, as thou wouldſt?* Doth Jeſus yet live? Hath he indeed conquered the Grave; and is he exalted at the right hand of God; and inveſted with all power in Heaven and Earth? It is enough: I will go then, and ſee him when I die. That word is no longer dreadful to me. I am not afraid of the King of terrors: ſince Jeſus lives, and is the Lord and King of all. Witneſs the Holy Ghoſt the Comforter, which he hath ſent down from the Throne of his Glory: to aſſure us that he not only lives, but reigns in Majeſty and Power; and is mindful of us, and of his Promiſes. Thoſe fiery tongues that came with *the noiſe as of a mighty ruſhing wind*, tell me that he is able to tranſport us, when he pleaſes, in fiery Chariots unto Heaven. I hear them call my thoughts up thither, and bid me

ſee Jeſus who was made a little lower than the Angels, for the ſuffering of death crowned with glory and honour: Heb. 2. 9.

and ſcattering his royal gifts among
Pſal. 119. 125. 135. his ſervants. *I am thy ſervant*, O bleſſed Jeſus; *make thy face to ſhine upon me. Let thy mercies come alſo unto me, O Lord, even thy ſalvation according to thy word. Remember the word unto thy*
Ver. 41. 49. *ſervant, upon which thou haſt cauſed me to hope.* That, WHERE I
John 12. 26. AM, THERE SHALL ALSO MY SERVANT be. What words of Grace and life are theſe? It is enough, O thou that dwelleſt in the Heavens, that I be there where thou art.
Pſal. 73. 24. *Thou ſhalt guide me with thy counſel and afterward receive me to glory.*

And till I go to *ſee that glory which the Father hath given thee*, I will go and ſee the repreſentations thou haſt left us of thy ſelf; and receive the pawns and pledges of thy Eternal love. I will go and remember thy *obedience to*
21. 6. *the death*; for which cauſe thou art *highly exalted* and *made moſt bleſſed for ever.* And O that the Holy Spirit of grace, which fell on the Apoſtles on the day of *Penteco ſt*, would fill my heart with a ſenſe of that love; and ſwell my Soul with a full apprehenſion of all the bleſſings that it contains: that ſo I may burſt forth into thy praiſes as they
Acts 2. 11. did, and *ſpeak the wonderous works*
Pſal. 139. 14. *of God. Marvellous are thy works O Lord, and that my Soul knows right well.* I ſee by the light of the Holy Ghoſt ſent down on them, that Jeſus indeed was the Son of God; holy and without fault: that
Coloſſ. 2. 9. *all the fulneſs of the God-head dwelleth*

in

in him bodily: that *he hath made peace by the blood of his Cross, and reconciled Heaven and Earth*, that *he is ascended up far above all Heavens, that he might fill all things*: and that thou, O Lord, *hast raised us up together, and made us sit together in heavenly places in Christ Jesus*. I see what a powerful Advocate we have in the Court of Heaven: and *that thou hast given him power over all flesh, that he should give eternal Life to as many as thou hast given him*. I see that *all thy promises in him are yea, and in him Amen*: by whom *thou hast also sealed us, and given us the earnest of the Spirit*. One tongue is too little to speak the praises of the Lord. I will go therefore into the Assemblies of thy People, that they may *magnifie the Lord with me, and we may exalt his name together*. I will declare the exceeding greatness of his love; and the superlative bounty of Heaven, in sending him to die for us. Yea, *My Soul shall make her boast in the Lord, and glory in his holy Name*. Let the wise Man, if he please, glory in his wisdom, and the rich Man glory in his riches, and the mighty Man in his great strength: But *I will glory in this, that I understand and know thee, that thou art the Lord*, the God and Father of Jesus Christ, which *exercises loving kindness, judgment and righteousness in the Earth: for in these things are thy delight*. I will glory in this, that I am the Disciple and Heir of the crucified Jesus: that *I know the power of his Resurrection*,

Coloss. 1. 20. *Ephes.* 4. 10. *Ephes.* 2. 6. *John* 17. 2. 2 *Cor.* 1. 20. 22. *Psal.* 34. 3. *Psal.* 34. 2. *Jer.* 9. 23, 24. *Phil.* 3. 10.

surrection, and the fellowship of his Sufferings: that he hath made a new Covenant with us of *grace, mercy* and *peace:* that we have *received the Spirit of Adoption, whereby we call him Father:* and that I am taken into the fellowship of the Saints, and have hope to be numbred with them in glory everlasting. I will send up my heart to Heaven, where he is, in holy love: and engage my self to be ever mindful of his Covenant; especially of that *new Commandment,* to love one another; even as he hath loved us. By this shall all Men know that I am his Disciple, because I love the Brethren. For *there is one body, and one Spirit, even as we are called in one hope of our calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all. Who gave to every one grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, Apostles:* (blessed be his bounteous Goodness) *and some, Prophets: and some, Evangelists: and some, Pastors and teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh encrease of the body, unto the edifying of it self in love.*

Rom. 8. 15.

Ephes. 4. 4, 5, 6, 7, 8, &c.

The

The Prayer before.

O Lord, who liveſt for ever and changeſt not. Whoſe power made me and all the world; before whom *the whole world is as a Wiſ.* 11.22. *little grain of a ballance, or a drop of the morning dew that falleth on the Earth*; whoſe Wiſdom governs and orders all things both in Heaven and Earth; whoſe Goodneſs and Bounty provides conſtantly for their comfortable ſupport; under whoſe Soverain and everlaſting dominion we live; and unto whom we owe all homage, ſervice and fidelity, which ought moſt readily and heartily to be paid by every one of us. I adore thee in the humbleſt reverence of my Soul and Body. I acknowledge my dependance on thee, and ſubjection to thee. I deſire above all things to live in thy fear, and in thy love and obedience, as long as I have any being. Bleſſed be thy Goodneſs that I may love thee, and that I am alive to worſhip and acknowledge thee. Bleſſed be thy Goodneſs, that thou haſt not been provoked to cut

me off in my forgetfulneſs of thee; nor now to open the Gates of Death for me, and command me to dwell in ſilence: but the doors of thy Houſe, that I may enter in and praiſe thy holy Name. To thee belongs all bleſſing, honour, worſhip and ſervice: to me nothing but ſhame and confuſion of face; which ought to cover me when I approach thy preſence.

I thank thee moſt humbly for the good news thou haſt ſent us, that thou art in thy Son Chriſt, *reconciling the world to thy ſelf.* I rejoyce in thy love, who haſt *delivered him up for our offences, and raiſed him from the dead for our juſtification*; that we may know thou haſt accepted of his death as a ſufficient ſatisfaction for us, and believe that all his words are faithful and true, and that we ſhall be accepted in thy Beloved. I thank thee, O God, that thou haſt exalted him to ſit in thy Throne of Glory; that he may be able to perform his own Promiſes, and enable us to obey his Commands. That thou haſt given us ſuch good hope in thee, by patient continuance

2 *Cor.* 5. 19.

Rom. 4. 25.

tinuance in well-doing, to come to the resurrection of the dead, and to be made partakers of life immortal. Blessed be the Lord for the assurance we have of this: that we see Jesus crowned with glory and honour, by the descent of the Holy Ghost, which is the earnest of that eternal bliss: that thou hast sent thine Apostles to preach the Gospel to every Creature; and that when they went forth *thou wroughtest with them, confirming their word with signs following:* and *Mark* 16. ult.

that I my self have felt the effects of his Royal Power in the Heavens, by the breathings of thy holy Spirit in my heart, perswading me to love thee and thy Son Jesus; who hath shown all long-suffering towards me, and waited with great patience upon me, that I might return to thee and live. I thank thee, O Lord, and desire to be admitted to thy holy Table, that I may thank thee better; and renew my acknowledgments to thee in the most solemn manner: laying my self at thy feet to render thee my hearty service; resigning my self to thy will; recommending Soul and Body to thy Wisdom; submitting to thy Govern-

ment; approving all thy Laws, and devoting my ſelf to the conſtant obſervance of them. I hope thou wilt mercifully accept and own me in all theſe acts; and ſtand by me to guide, aſſiſt, and encourage me; and to work in me whatſoever is well pleaſing in thy ſight. That I may be ſuch an one as thou canſt love, and delight in, and reward: and I deſire nothing elſe in Heaven, or in Earth. I do moſt freely give my ſelf up to the conduct of the Holy Ghoſt; and ſtedfaſtly depend on thee for its continual preſence with me: to poſſeſs my mind with ſuch a ſtrong ſenſe of theſe things which it hath revealed unto us, that they may operate powerfully on my will and affections, and make them conformable unto Chriſt. O that by walking in love, and ſhewing all meekneſs unto all men; by patience and peaceableneſs, gentleneſs and goodneſs, uprightneſs and fidelity, temperance and moderation, contentedneſs and joy in every ſtate and condition; and by all other fruits of the Spirit, I may ſo reſemble my bleſſed Lord and Maſter Jeſus, that I may nothing doubt to bear the Image of his Glory in Heaven, as I bear the Image of his Holineſs here on earth.

O

O that the eyes of my underſtanding may be opened more and more, to ſee the wondrous things which thou haſt written to us in thy Goſpel: that apprehending and believing and following the wiſdom given to us by thine Apoſtles through the inſpiration of the Holy Ghoſt; I may have the comfort of knowing, that I am ſtill led and moved by it: *and living and walking in the Spirit*, may go on joyfully to the poſſeſſion of that immortal inheritance, which it hath ſealed to us.

Now the God of hope fill us all with joy and peace in believing, that we may abound in hope through the power of the Holy Ghoſt: being full of all goodneſs and knowledge, and able alſo to admoniſh one another; till we come to be preſented perfect in Chriſt Jeſus. By whom I am encouraged to make theſe addreſſes unto the Throne of Grace, and to recommend my ſuits unto thee in his holy words; ſaying, as he hath bidden us.

Rom. 15. 13, 14.

Col. 1. 28.

Our Father, &c.

The Meditation afterward at home.

THou haſt now ſeen the completion of all the myſtery of our redemption; how that Jeſus who *learned obedience by the things which he ſuffered, being made perfect; became the author of eternal Salvation unto all them that obey him.* Canſt thou doubt of it when thou remembreſt the princely gifts, which he hath already beſtowed on his Church? Did not the Spirit poured out, as on this day, bear witneſs that all thoſe who obediently believed on Jeſus, were the children of God? *And if children, then heirs, heirs of God, and joint-heirs with Chriſt.* How couldſt thou refrain, my Soul, from rejoycing in theſe thoughts, ſhouldſt thou be in the midſt of their tribulations? For *I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* Be not ſo dull then, now that he giveth thee alſo a number of other good things ſo richly to enjoy. But ſtir up thy ſelf, and be exceeding glad in the comfort of that light which ſhines from Heaven upon us; ſhewing us thoſe things *which in other ages were not made known to the ſons of men, as they are now revealed unto his holy Apoſtles and Prophets by the Spirit.* And is it poſſible to know Jeſus, and not to learn obedience of him? What was it that he deſigned from firſt to laſt but to form to himſelf an obedient, holy people, zealous of good works?

Heb. 5.8,9.

Rom. 8.16, 17, 18.

Ephes. 2. 5.

Doſt

Doſt thou not ſee how early he went himſelf *about his Fathers buſineſs?* How dutiful and obedient he was to his earthly Parents? How humbly he condeſcended to be baptized by a meaner perſon than himſelf, becauſe he would *fulfil all righteouſneſs?* And what did he do *immediately* after he was baptized, but enter into a combate with the Devil, and vanquiſh thoſe very temptations which foiled our firſt Parents? O how gloriouſly did he then triumph over pride, ambition, eager appetite of meat and drink, and all perſwaſions to preſumption, or diſtruſt of God! Conſider, my Soul, what was the firſt thing he preached after this, but that Men ſhould *repent and believe the Goſpel?* And his Sermon that preſently followed on the Mountain, what leſſons doth it teach, but poverty of ſpirit, mourning, meekneſs, merciſulneſs, purity, peaceableneſs, and ſuch like Heavenly Vertues; without which, he tells us in the concluſion of his diſcourſe, we may as diſcreetly build an houſe upon the ſands as hope to go to Heaven? And was not his whole life, a continual comment upon this text? Whither tended all his promiſes, *his exceeding great and precious* promiſes; but that *by theſe we might be made partakers of a divine nature; having eſcaped the corruption that is in the world through luſt?* O God! that we ſhould be no more moved by ſuch promiſes to purifie

Luk. 2.49. 51. *Mat.* 3.15. *Mar.* 1.12. *Mat.* 4. 1, 2, &c. *Mat.* 4.17. *Mar.* 1.15. *Mat.* 5. 3, 4, &c. 7. 26, 27. 2 *Pet.* 1. 4.

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our selves! What miracle will work upon those hearts, whom these will not prevail withal to be obedient? And yet his miracles I see also had the same design, to win Men to a better life. I hear him admonishing the impotent Man whom he had cured, *Behold*, (mark what I say) *thou art made whole: Sin no more, lest a worse thing come unto thee:* So had his death also; for *he gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:* and *that he might sanctifie and cleanse his Church with the washing of water by the word; that he might present it to himself glorious, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.* For this cause likewise he rose again, as well as died, that we *should not henceforth live unto our selves but unto him; and that he might bless us in turning us from our iniquities.* For which end he ascended into Heaven, and was exalted with God's right hand *to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* This is the intent of his eternal Priesthood, that we should be encouraged *to draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* And for this purpose he sent the Holy Ghost, *to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God.* With this

John 5. 14.

Gal. 1. 4.

Eph. 5. 26, 27.

2 *Cor.* 5. 15.

Acts 3. 26.

Acts 5. 31.

Heb. 10. 21, 22.

Rom. 15. 18, 19.

Com-

Commission he sent his Apostles, that they should go to *open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ.* And this they preached with the greatest fervency, and testified in the Lord, that they who believed in him, *should not henceforth walk as other Gentiles did in the vanity of their minds,* &c. for they pronounced the *wrath of God would come upon the children of disobedience:* but to *them, who by patient continuance in well-doing, sought for glory, and honour, and immortality; eternal life.* Of this the Holy Ghost was the *Earnest:* the *Advocate* of Christ Jesus here, as He is ours with the Father; the *witness* of his resurrection and glory; the *Proof* and Demonstration of his Religion; the *Comforter* of all those that live according to it. It bids them hope, that he who hath so advanced humane nature (as was most apparent on this day) in wisdom, power and charity; can and will change us into his glorious Image, and make us meet for the inheritance of the Saints in Light. It bids us ask what we will in his Name, and it shall be given us: for he that hath given us his Son, and sent his holy Spirit; how shall he not then give us all things?

Acts 26. 18. *Ephes.* 4. 17. 5. 6. *Rom.* 2. 7. *John* 16. 23. *Rom.* 8. 32.

What shall we ask, O my soul? I only *bow my knees unto the Father of our Lord Jesus Christ, of whom* *Ephes.* 3. 14, 15, &c.

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the whole family in heaven and earth is named, that he would grant me according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt may dwell in my heart by faith; that I being rooted and grounded in love, may be able to comprehend with all Saints; what is the breadth, and length, and depth, and height; and to know the love of Chriſt which paſſeth knowledge, that I may be filled with all the fulneſs of God. Amen.

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The Thanksgiving and Prayer afterward.

O Lord, the fulleſt and moſt bountiful good: who art rich in mercy to all that call upon thee; never weary of our importunities; nor weary of importuning us to diſpoſe our ſelves to receive thy bleſſings. *Thy power is the beginning of righteouſneſs*; and is guided by the greateſt wiſdom, and the greateſt love. *As is thy Majeſty, ſo is thy mercy: and becauſe thou art the Lord of all, it makes thee to be gracious unto all. Thou loveſt all things that are, and abhorreſt nothing which thou haſt made; for never wouldeſt thou have made any thing, if thou hadſt hated it. And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee? But thou ſpareſt all: for they are thine, O Lord, thou lover of Souls.* It is of thy meer Goodneſs *that I am not conſumed, and becauſe* thy

Eccluſ 2. *ult.*

Wiſd. 12. 16.

11. 24, 25, 26.

Lam. 3. 22.

thy compassions fail not. That I have so much liberty as to recount thy mercies, which keep me in life, and let it not be as wretched and miserable, base and vile, sickly and uneasie, troublesome and tedious, as it might have been according to my deservings; is for ever to be remembred with most humble thankfulness. I cannot forget, unless I cast away all care and consideration of my self, from how many dangers thou hast delivered me, in what extremities thou hast succoured and relieved me; and what friends, lovers and kind acquaintances thou hast bestowed on me. But the greatest of thy mercies are those, which thou hast expressed to us in the Lord Jesus; without which all the rest might have made our life in the next world, to have proved more miserable and intolerable to us. Thou hast sent him in the tendereſt and most endearing manner in our own flesh: with the most moving and compassionate entreaties; and the strongest and most obliging arguments, to surrender our selves to thy obedience, to whom of right we belong. And he hath laid down his life (so great was his love) *the just for the unjust,*

unjuſt, that he might bring us to thee our God And thou haſt rewarded his obedience to the death, with a glorious Reſurrection; and ſet him at thine own right hand; and given him *the promiſe of the Holy Ghoſt*, which he hath ſhed abundantly on his Apoſtles *to guide them into all truth:* that they might *go and Teach all Nations, and Baptize them* into his Religion: and *teach them to obſerve all things that he hath commanded.* I remember with moſt gratefull acknowledgments, the manifold gifts which thou beſtowedſt on thy Church to confirm the faith of Chriſt, and propagate it in the World, till it came to theſe regions where I live. Bleſſed be thy Goodneſs, that I was born of Chriſtian Parents; and without my knowledge, very early, by their care, dedicated unto thee. Bleſſed be thy Goodneſs, that ever ſince I have been thy care; and that thou haſt brought me up to the knowledge of thy Holy Goſpel: wherein I read this ſtory of thy marvellous love,

1 *Pet.* 3. 18.

Acts 2. 33.

John 16. 13.

Mat. 28. 19, 20.

and

and am instructed in my duty towards thee and towards men, and encouraged by exceeding great and precious promises; being put in hope of immortal life, the pledges of which thou hast ordered and appointed thy Ministers to provide for me, and give unto me. I have now by thy Goodness received them; and tasted that the Lord is gracious, full of compassion, and of great pity: not desiring the death of a sinner, but that he should return and live. This raises thy mercy to the greatest height, that thou hast done all this for those who are so dull and insensible, cold and careless, inconstant and uncertain; apt too soon to forget these benefits and great obligations, which thou layest on them. But thou hast done all this, and continuest thy kindness to make us better. Which is the thing, O Lord, that I most heartily desire and labour after: and shall ever account it the great blessing, when I am overcome by thy merciful kindness; and am willing to part with my self and all my own desires, to gain thee and thy love; by being led and ruled in all things according to thy will. To that I unfeignedly again submit my self; and humbly vow all the powers of soul

ſoul and Body to thy obedience. I own thy bleſſed Goſpel, for the rule and direction of my life; and thy Son Chriſt Jeſus, for my pattern and example; and thy good Spirit for my Guide and Governour: in whoſe holy comforts I rejoyce, more than in any thing in this world. For ever magnified be thy love, that thou haſt exalted one mighty to ſave: and haſt ſent him not only with a pardon, but with the power of the Holy Ghoſt, to renew, ſanctifie and advance our Nature, by changing it into the likeneſs of thine own. I hope in thee, O Lord, for the continued influences thereof, to quicken my Faith, and render it more and more effectual in all the actions of an holy life. That I may have high and adoring thoughts of thee, and humble thoughts of my ſelf: overlook the little things here below, and labour for thoſe above: do good with what I have, and lay up treaſures in Heaven: be contented with my portion, and ſober and diſcreet in the uſe of it: live peaceably with all Men, but not be partaker in their ſins: and that it may alway be part of my imployment in this World thus to worſhip thee, and reflect upon thy Goodneſs; and the reſt may be

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to live according to my prayers and acknowledgments. *Amen*, and *Amen*.

O that *all Nations whom thou haſt made, would come and worſhip before thee, in Spirit and in Truth. O that they would glorifie thy Name; for thou art great and doſt wondrous things; thou art God alone.* But let all Chriſtians eſpecially, who *by one Spirit are all baptized into one Body, and have been all made to drink into one Spirit*, glorifie the Name of their Lord; by *keeping the unity of the Spirit in the bond of peace*, and agreeing together in Godly love. And do thou, O Lord, the *God of Peace*, direct their hearts into the *more excellent way:* that though tongues, and prophecies, and miracles are ceaſed, yet that humble, kind, meek and long-ſuffering Charity may remain and abound more and more, which will bring us all to live in endleſs love

Pſal. 86. 9, 10.

John 4. 23.

1 *Cor.* 12. 13.

Eheſ. 4. 3.

love and peace, and joy together in the Heavens.

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with me, and with all my Friends and all thy Servants every where, *Amen.* 2 *Cor.* 13. ult.

Thus,

THus, by the help of God, I have brought this Treatise to a Conclusion: which I hope will not be unwelcom to those *that love our Lord Jesus Christ in sincerity*. And I most humbly beseech the Divine Majesty graciously to accept my weak endeavours therein to serve this Church, and stir up every Member of it with hearty love, to offer up themselves to him in its *Publick Service*. Which so gravely and Pathetically expresses the sense of pious hearts at the holy Communion; that these Private Prayers which I have composed to wait upon it, can only serve to excite those who will make use of them, to joyn with more fervour in the *Common Devotions*: and to continue those holy dispositions, which they declare to be in their hearts, if they sincerely unite them with these words,

Eph. 6. ult.

* In the Prayer after the Communion.

* *And here we offer and present unto thee, O Lord, our Selves, our Souls, and Bodies, to be a reasonable, holy and lively Sacrifice unto thee.*

Which

Which that we may ever be; we cannot, in a few words, better implore the Divine assistance, than in those of that incomparable Prayer at the end of our Communion-Service.

PRevent us, O Lord, in all our doings with thy most gracious favour; and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain Everlasting Life, through Jesus Christ our Lord. Amen.

THE END.

ADDITIONAL PRAYERS.

By the ſame AUTHOR.

Poſtſcript.

HAving recommended it as a profitable exerciſe, to meditate daily, the reſt of the Month after the Communion, upon ſome one thing that was eminent in our Lord at or about his Paſſion: I have ſince thought it would be uſeful to compoſe ſome Prayers ſutable to thoſe particular ſubjects which I have mentioned in the foregoing diſcourſe.

Accordingly I have here added *Twelve*, one for every

Month, which the devout Reader (who pleaſes to make uſe of theſe helps) may either conclude, or excite his Meditation withal, as he finds it moſt convenient. Only let me deſire him to ponder them, and ſpeak them with deliberation: not going too faſt, but pauſing a while, eſpecially where he is moſt affected. That he may in time imprint on his heart the lively image of our Saviours *Humility*, *Charity*, *Meekneſs*, *Patience*, and all the other Vertues, which his deſires are here directed to purſue.

I.

A Prayer for Humility.

I Fall down before thee, O Lord, the King of the World, adoring and worſhipping with fear and reverence thy incomprehenſible Majeſty. As I am thy Creature, I ought in all humility to approach thee; and to acknowledge, with a deep ſenſe of my poverty, that I have nothing but what I have received from thee. If I were in innocence and perfect ſoundneſs, as thou madeſt us at the firſt; the lowlieſt proſtrations of mind and body would become me. But when I conſider that I am an offender againſt thy Soveraign Authority, I can find no poſture vile enough, wherein to preſent my ſelf unto thee. O the miſchief that we have done our ſelves by turning our backs upon thee! which makes us now not know how to behave our ſelves before thee.

I admire, praiſe and extol thy infinite condeſcenſion to us in Chriſt Jeſus, by

whom thou haſt invited, nay beſeeched us to return to thee; and declared thy ſelf well ſatisfied, if our hearty ſorrow for what is paſt, be but accompanied with an unfeigned ſubmiſſion and dutiful behaviour to thee for the time to come.

And that is the moſt earneſt deſire of my Soul, O Lord, to live in ſuch a lively ſenſe of my entire dependance on thy bounty, and of my unworthineſs to enjoy the leaſt of thoſe bleſſings which it hath beſtowed on me, and of the weakneſs of my body, and the narrowneſs of my mind; that I may never be puffed up with a vain opinion of my ſelf, nor offer to lift up my will above thine, nor preſume to abuſe any of the good things thou alloweſt me, nor deſpiſe my Brethren, nor refuſe any imployment to which thy Providence aſſigns me, much leſs to forget to render to thee perpetually moſt thankful acknowledgments and hearty ſervice to the utmoſt of my power. But as I am nothing without thee, ſo I may be nothing in mine own eyes; and daily endeavour in the condition wherein I am or ſhall hereafter be, to employ

employ all the talents thou haſt lent me to thy glory and honour, not my own: acknowledging when I have done all I can, that I am but an unprofitable ſervant, and have done no more than was my duty to do. Preſerve in my mind, for that end, a conſtant and dear remembrance of the Lord Jeſus; that I may delight to tread in the ſteps of his humility, and ſtudy to be endued abundantly with the very ſame Spirit that was in him. Settle in my heart a ſerious and ſtrong ſenſe of the glory to which Jeſus is advanced, by humbling himſelf even unto the death: that I may never ſeek great things to my ſelf in this life, nor be ambitious of the praiſe of Men, nor uſe any of the gifts thou beſtoweſt on me to the diſcouragement of my Neighbour, or the trouble of Chriſtian Society: But with true modeſty and lowlineſs of mind I may ever ſeek the profit and peace of all. Being reſpectful and obedient to my Superiors; courteous among my equals; condeſcending to men of low eſtate; and giving all the praiſe back again to thee: who art able to promote thy worſhippers and obedient Servants to a Crown

of life and immortal happineſs. I rely on thy gracious Promiſe, that *He who humbleth himſelf ſhall be exalted:* and hope, what ever my portion is here below, that thou wilt count me worthy of that World and of the Reſurrection of the Dead.

I am ſenſible, O Lord, how unable I am to perform or attain ſuch great things without thy aid, for which I humbly look up unto Heaven: diſtruſting my ſelf, and confiding wholly in the power of the Lord Jeſus; who is preſent, I believe, by his holy Spirit to all thoſe who place their ſtrength and ſufficiency in his Almighty Grace.

The Grace of our Lord Jeſus Chriſt be with me now and always. *Amen.*

II.

A Prayer for Charity.

I Adore, O moſt High and Holy One who inhabiteſt Eternity, thine infinite Wiſdom, Power, Goodneſs, and all the reſt of thy glorious Perfections. The Heaven of Heavens cannot contain thee; much leſs canſt thou be comprehended by the moſt enlarged thoughts of our ſhallow minds: and yet thy Greatneſs and Majeſty doth not deſpiſe us thy poor Creatures; but gives us leave and incourages us to come into thy preſence; yea forcibly draws us many times towards thee, and makes us attend to thy kindneſs in thoſe ineſtimable bleſſings thou deſigneſt for us. O how much are we indebted to thee for this extraordinary grace and favour! which comforts my heart when I am aſtoniſhed at thy Greatneſs; and emboldens me notwithſtanding, becauſe thou art great in Goodneſs and Mercy. I rejoyce to think of the greatneſs of thy Power to protect and aſſiſt me; the greatneſs of thy Boun-

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ty to ſupply and relieve me; the greatneſs of thy Wiſdom to guide and govern me; and the greatneſs of thy fatherly compaſſions to bear with my weakneſſes, pardon my follies, pity my miſeries, and reward my ſmall ſervices and ſufferings for thy ſake. O how amiable is this ſight, which thou haſt now given me of thy Majeſty? and there are viſible tokens of thy great love to us continually before mine eyes, which are innumerable: eſpecially thoſe in Chriſt Jeſus, the Son of thy love. I ought to love thee with the greateſt paſſion. I cannot but ſay, and heartily deſire; O that I could love thee according to thine excellent Goodneſs! O that I could love thee according as thou haſt loved us! But alas! I am ſo far from this height of devout affection to thee, that I am ſometime ready to ſigh in much dejection of ſpirit and ſay; O that I did but love thee ſo well as my ſelf! ſo well as I do other things! though thou juſtly expecteſt I ſhould love even my Neighbour as my ſelf; from whom I never received ſuch benefits, as I do from thee continually. I am aſhamed of my ſelf; and bluſh to caſt mine eyes towards thee.

Thy

Thy great Goodneſs only gives me hope, that by thinking of it daily, I ſhall love thee with all my heart, and ſoul, and ſtrength; and my Neighbour as my ſelf. I feel my Soul touched with ardent deſire to be more like thee in doing good. And therefore moſt humbly beſeech thee to preſent thy ſelf continually before me, and to preſerve in my mind a lively ſenſe of thy great charity in Chriſt Jeſus: whereby I may be powerfully moved to put on *bowels of mercy, to be tender-hearted, rich in good works, ready to diſtribute and willing to communicate*, according to the ability which thou haſt given me. I deſire no greater treaſure than abundance of this charity, which *beareth all things, believeth all things, hopeth all things, indureth all things*; diſpoſing me always to *follow after the things which make for peace, and things wherewith I may edifie others*. Inſpire me more and more with this excellent Spirit, which *never faileth*: but after it hath made me happy here, will lead me to a ſtate of perfect love and friendſhip in the other world,

1 *Tim.* 6. 18.

1 *Cor.* 13. 7.

Rom. 14. 19.

world, together with Chriſt
Epheſ. 1.3,4. Jeſus. *Bleſſed be God, who hath choſe us in him, that we ſhould be holy and without blame before him in love.* Go on, good Lord, to finiſh what is begun; and touch my heart with ſuch a delightful ſenſe of thy Grace to me, that *my love may a-*
Phil. 1. 9, 10, 11. *bound yet more and more in knowledge, and in all judgment; that I may approve things that are excellent; that I may be ſincere and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs which are by Jeſus Chriſt, unto thy praiſe and glory.* Amen.

III. *A*

III.

A Prayer for Meekneſs.

O Eternal God; who haſt all perfections neceſſarily in thy ſelf, and canſt not but be what thou art. We are all poor things, that wholly depend on thee; having no higher perfection than to know and acknowledge thee to be the Author of all good; to praiſe thee; to bleſs thee, and humbly devote our ſelves to thy obedience. I ſee thy Greatneſs and Majeſty in all thy works of wonder: I acknowledge the Wiſdom of thy Government; the Holineſs and Goodneſs of all thy Laws; the Riches of thy Grace in thy precious Promiſes; thy Faithfulneſs and Truth in the performance of them; and thy unwearied, long-ſuffering Kindneſs in all thy intreaties and beſeechings that we would be thine; and do that which we ought to be forward of our ſelves to do. I can never ſpeak good enough of thy Name, which is exalted far above all praiſe. But the more I ſpeak of thee, the worſe I make my ſelf; who have

have ſo little admired, eſteemed, loved and imitated thee; who alone are worthy of all the honour, glory, and ſervice, that I and all Creatures can render to thee. O how marvellous is thy loving kindneſs, which bears with ſuch ſenſeleſs and ungrateful Creatures as we are! But thy kindneſs is more than marvellous; having ſent thy Son to ſeek and to ſave us when we were loſt; and with much clemency and long-ſuffering to attend upon us, and wait to be gracious to us, even when we are regardleſs of ſo great love. I had not been now alive, much leſs in the poſſeſſion of ſuch innumerable good things as both Soul and Body are bleſſed withal; if thou hadſt not in much compaſſion paſſed by my folly, and ſtill continued to ſpare me, and not to deal with me in thine anger and heavy diſpleaſure. I moſt heartily thank thee, O Father of mercies, for this thy ſingular indulgence: And offer up my ſelf to be conformed unto thee in goodneſs, patience, and long-ſuffering towards others. Hold before mine eyes continually the meekneſs and gentleneſs of Chriſt Jeſus my Lord; that admiring the calm and quiet diſpoſition of his Spirit, I may learn of him

to

to *ſhew all meekneſs unto all men.* *Tit.* 3. 2.

For which end I deſire to encreaſe and grow continually in the Humility and Charity, of which he hath alſo given us ſo rare an example. That remembring the weakneſs of my own Nature, and thy moſt tender forbearing mercy towards me, I may be the more diſpoſed to bear with the infirmities of my Neighbours; and *not be eaſily provoked, nor behave my ſelf unſeemly: But out of a good converſation ſhew forth my works with meekneſs of wiſdom.* And ſince I am expoſed to ſuch a world of temptations, excite me, O Lord, to the greater watchfulneſs over my ſpirit: that whatſoever ſudden paſſion may ariſe there, it may never proceed to rage and fury, much leſs to brawling and reviling. But defend me through an awful ſenſe of thy gracious preſence with me, from grieving thy holy Spirit, by any *bitterneſs, or wrath or anger, or clamour, or evil ſpeaking, and malice.* And fill me ſo with all the fruits of the Spirit, with *love, joy, peace,*

1 Cor. 13. 5. *James* 3. 13. *Epheſ.* 4. 31.

peace, *long-ſuffering*, *gentleneſs*, *goodneſs*, *temperance and faith*, that I may be an honour to my Religion: and find reſt to my ſoul at preſent, and at laſt enter into the eternal reſt and refreſhment prepared for thy people, through Chriſt Jeſus. *Amen.*

IV. *A*

IV.

A Prayer for Patience.

O Father of Mercies, and God of all Comforts; who to all thy other benefits wherewith thou continually loadeſt us, haſt beſtowed upon us the Goſpel of thy Grace: that we *through patience & comfort of the holy Scriptures might have hope.* *Rom.* 15. 4.

Accept of the humble and thankful acknowledgments which I make to thy divine Goodneſs, for this riches of mercy in Chriſt Jeſus: who was pleaſed for our ſake to humble himſelf to the death, even the death of the Croſs; and with great patience to ſuffer the ſharpeſt pains and agonies, with many reproaches and contradictions of ſinners. And when he was *oppreſſed and afflicted* and blaſphemed, yet ſilently endured: being brought *as a Lamb to the ſlaughter,* *Iſai.* 53. 7. *and as a Sheep before the Shearer is dumb, ſo opened he not his mouth.*

I praiſe and magnifie with all my ſoul, his wonderful love to us, and his perfect ſubjection

ſubjection to thee: beſeeching thee to fix in my heart ſuch an ardent love to his bleſſed Memory, and ſuch an high admiration of his glorious example: that I may be inſpired thereby with Chriſtian reſolution to follow after him in all the paths of humble, meek, and patient vertue. O that I may feel my ſelf preſſed by the mighty power of that love, not only to be a doer of thy will, *but for conſcience toward thee my God, to endure grief, ſuffering wrongfully*; *and to run with patience the whole race that is ſet before us: looking unto Jeſus the Author and finiſher of our Faith; who for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God.* Preſerve in me ſuch a reverence towards thee, *the Father of Spirits*, that I may neither *deſpiſe, nor faint under, thy corrections:* But though thou bringeſt me into great and ſore troubles, I may ſtill be *in ſubjection to thee, and live in hope of that immortal glory. And not only ſo, but I may rejoyce,*

1 *Pet.* 2. 19.

Heb. 12. 1, 2.

ver. 5. 9.

Rom. 5. 2, 3, 4.

rejoyce, and glory alſo in tribulations for Chriſts ſake, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed.

And whatſoever the croſs be, which lies in my way to Heaven, O that I may never turn aſide, in the leaſt, from thee to avoid it: but take it up willingly, and bear it as long as thou pleaſeſt; without murmuring or repining, and with ſome courage and chearfulneſs of ſpirit. And as for the common miſeries of this life, endue my ſpirit with ſuch principles of wiſdom, and help me to preſerve it in ſuch innocence, clearneſs and integrity, that it may be able to ſuſtain my infirmity; and whatſoever ſickneſſes, or pains, or other bodily calamities befal me, I may receive them and bear them with an equal and conſtant mind: knowing that as *we receive good from thy hand*, we ought in reaſon *to receive evil*; *and in every thing to give thanks, which is thy will concerning us in Chriſt Jeſus.* *Job* 2. 10. 1 *Theſ.* 5. 18.

O bleſſed Lord, lead me whither thou pleaſeſt, I will follow thee without complaint. I ſubmit to thy Orders; I reverence thy Wiſdom; I truſt my ſelf with thy Goodneſs; I depend upon thy Almighty power; I rely on thy Promiſes: beſeeching thee to ſupport

James 1. 4. me, till *Patience having its perfect work in me, I may be perfect, and intire, wanting nothing.* I know the time is but ſhort, and that thou haſt prepared long joyes to recompenſe our momentany ſorrows; help me therefore always *to poſſeſs my ſoul*

Luke 21. 19. *in patience* at preſent, (giving thanks for the *hope we*

Heb. 6. 19. *have as an anchor of the ſoul both ſure and ſtedfaſt*) that

10. 36. ſo I may at laſt, *after I have done thy will*, O God, *inherit the promiſe.* Amen. Amen.

V. *For*

V.

For Love to this Holy Communion.

O Bleſſed Lord, who to all other acts of Grace and Mercy, which ſurpaſs all our thoughts; haſt been pleaſed to add this great kindneſs of inſtituting and ordaining Holy Myſteries, as pledges of thy love, and for a continual remembrance of thy death and paſſion, till thy glorious appearing: I praiſe and magnifie thy wondrous Goodneſs; I acknowledge the Wiſdom of thy love; I thank thee for thy moſt tender care of our ſalvation, and rejoyce in the power and Majeſty which thou haſt at the right hand of the Father, as the reward of thy humble obedience unto the death. I reſolve, O Lord of life and glory, to follow thee in that obedience; and here ſubmit my ſelf again moſt willingly to all thy holy Commands: beſeeching thee to inſpire me with ſuch a love to every one of them, that I may cleave unto them as my life and happineſs. And ſince I have felt ſo often the power of thy

thy Love at that holy Feaſt which thou haſt appointed, uniting my heart unto thee, exciting my obedience, and filling me with hope and heavenly joy in thee: O that I may be ſtrongly inclined to do this for ever in honour of thee, and thankful remembrance of thy exceeding great charity in laying down thy life for us.

Thou haſt ſaid, *Ye are my* *John* 15.14. *Friends, if ye do whatſoever* *I command you.* My heart ſaith unto thee, Whatſoever thou commandeſt, Lord, will I do. Only diſpoſe me, I beſeech thee, to delight to do thy will, O Lord: and eſpecially to commemorate thy dying Love with the moſt chearful devotion of a grateful heart. I am aſhamed to remember ſuch a Friend with cold, and dull, and liſtleſs affections; and therefore moſt earneſtly deſire thee always to repreſent thy loving kindneſs ſo lively to me, that I may feel my ſpirit moved to ſuch hearty acknowledgments of it, as may make me offer up continually my ſoul and body, with the moſt ardent love to thy ſervice. May it pleaſe thee to poſſeſs my mind with ſuch a conſtant ſenſe of my deep obligations to thee; that I may gladly receive

all

all occaſions to ſhew forth thy praiſe, and profeſs my ſelf thy Servant, and renew my vows, and give thee thanks for all thy benefits, and glory in the aſſured hope I have of thy Grace and Mercy to eternal life. And O that the reſt of my time in this world may paſs away in purity, righteouſneſs, charity and godlineſs: and that I may make a great increaſe in theſe and all other Chriſtian vertues, by every new remembrance of thee; till I have perfected holineſs in thy fear. That ſo I may feel my ſelf to be thy Friend; and rejoyce more and more in an humble confidence that thou wilt never leave me nor forſake me: but in the end conduct me to feaſt with thee in the joys of everlaſting love. *Amen.*

VI.

A Prayer for Faith in God.

O Eternal God; the Soveraign of the World; the perfection of Beauty, the full and ſatisfying Good, the joy of all thoſe that know thee and have hope in thee; who art always the ſame, and canſt be nothing but what thou art, the infinitely wiſe, juſt and gracious: I caſt down my ſelf before thee in an humble ſenſe, that I am beyond all expreſſion beholden to thee. I received my very being from thee, with all the comforts belonging to it; and thou haſt maintained and protected me in the enjoyment of them many years, even when I little thought of thy infinite bounty. Thou haſt born with my follies with great patience; and not only expected but invited and beſeeched my return to the obedience I owe thee. O how marvellous is thy love in Chriſt Jeſus, whom thou haſt ſent on this meſſage to wretched ſinners? How many tokens and pledges have I received of thy Grace? and what

what treaſures of joy do I find laid up in thy great and precious Promiſes? I can do no leſs than make an oblation of my ſelf, with an heart full of love and thankfulneſs to thee for the benefits thou haſt already beſtowed on me, and poſſeſſed with an entire truſt and confidence in thee, for what thou ſhalt ſee good for me hereafter. I doubt not, O Lord, of thy merciful care and providence over me, of whoſe tender love I have had ſo great and long experience. I depend upon thy Word on which thou haſt cauſed me to hope; that thou wilt *never leave me nor forſake me*, but *all things ſhall work together for good to thoſe that love thee*. I ſtay my ſelf upon thy Almighty power, without which nothing can come to paſs: and commit my ſelf to thy unerring Wiſdom, which diſpoſes all things with the moſt excellent reaſon; and by the croſſeſt ways can conduct me to happineſs. I put my ſelf wholly into thy hands; with an humble faith in thy infinite mercies, truſting thee both with ſoul and body for ever. I wait on thee for thy gracious aſſiſtance to enable me faithfully to diſ-

Heb. 13. 5.

Rom. 8. 28.

charge my duty in every condition of life; that ſo when I leave the world I may be able to commend my ſpirit into thy hands, as my Saviour did, hoping for a bleſſed reſurrection of my body, and that my ſoul ſhall enter into reſt and peace, and at laſt receive a Crown of life. O that I may feel the power of this Faith ſweetly compoſing and quieting my ſpirit in all events; that I may

Pſal. 112.7. *never be afraid of evil tidings; but my heart may be fixed truſting in thee, O Lord.* Diſpel all inordinate care and ſolicitude of mind for the things of this life: and ſettle in me ſuch a firm perſwaſion that

84. 11. *thou art a Sun and a Shield, and wilt give grace and glory, and withhold no good thing from them that walk uprightly,* that *my ſoul*

25. 13. *may dwell at eaſe,* and I may never be diſtracted nor confuſed in my thoughts: but do my duty towards thee, with evenneſs, and conſtancy, and chearfulneſs of heart. Preſerve me, O Lord, that I may never *truſt in robbery,* or any un-

Pſal. 62. 10. juſt and unlawful courſes; nor *if riches increaſe ever ſet*

my

my heart upon them. Bear me up by thy Almighty love; that in the worſt of times, I may *reſt in thee, and wait patiently for thee, and never fret my ſelf in any wiſe to do evil.* 37. 7, 8. *Thou haſt been my help, therefore* I will ſtill make thee my refuge, and *in the ſhadow of thy wings will I rejoyce.* 63. 7. 33. 20. *My ſoul waiteth for the Lord; he is my help and my Shield. My heart ſhall rejoyce in him: becauſe I have truſted in his holy Name. Let thy mercy, O Lord, be upon me according as I hope in thee. And keep me in perfect peace, whoſe mind is ſtayed on thee: becauſe I have truſted in thee.* 21, 22. *Iſai.* 26. 3. Amen.

VII.

A Prayer for Reſignation *to God's will, and perfect* Content-ment *of mind.*

O Lord; the Almighty Creator of the World, the moſt wiſe Governour of all things which thou haſt made, and our moſt gracious and loving Father in the Lord Jeſus; by whom thou haſt abundantly declared thy good will to ſinners, being deſirous not only to receive them again into thy favour, but to beſtow greater bleſſings on them than they could have challenged from thee, if they had remain'd in innocence and never offended thee. Thou deſigneſt us to no leſs happineſs than eternal life; and haſt laid the ſtrongeſt obligations on us to mind our own welfare, having made our happineſs ſo ſure, that if we love our ſelves and will attend at all to our own good and ſatisfaction, we cannot be miſerable. I acknowledge, O Lord, with all thankfulneſs this thy tender mercy, in ordering all things ſo by thy Son Jeſus, that

that we cannot without the greateſt negligence and inconſideration, and without a manifeſt force and contradiction to our own underſtanding, ruine and undo our immortal Souls. How much do I owe thee that thou haſt been pleaſed to call me to the knowledge of thy Grace? that thou haſt invited me by ſuch preciousPromiſes; drawn me ſo often and ſo powerfully by the motions of thy holy Spirit; and marvellouſly diſpoſed and provoked me by many happy providences, only to do my ſelf good, and ſeek my own eternal felicity. I ſee, O Lord, the ſtrangeneſs and unuſualneſs of thy Love: and am aſhamed of my own backwardneſs and untowardneſs of ſpirit; that after all this I have ſo little mind to be happy, and am no more ſerious about that which ſo infinitely concerns me, and by thy Grace is made ſo eaſie to me. Be ſtill ſo gracious, I moſt humbly beſeech thee, as to touch my heart with ſuch a lively ſenſe of thy wonderful Goodneſs, as may perfectly ſubdue me to thy love and obedience; and make me abſolutely ſurrender both ſoul and body to thee, of whoſe care and kindneſs I am ſo abundantly aſſured. O that I may know more feel-

ingly what a ſatisfaction it is, to be *bleſſed of the Lord, which made heaven and earth*; to wait for thy ſalvation in Chriſt Jeſus; to have thy holy Spirit for my Guide and Comforter; to be ſecure of thy good providence here, and to live in hope of immortal glory hereafter. *Strengthen me with might by thy Spirit in the inner man, that I may be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Chriſt which paſſeth knowledge; till I be filled with all the fulneſs of thee, my God.* That being full of divine Wiſdom and knowledge, full of Faith, and Love, and Hope, and all the fruits of Righteouſneſs; there may be no room for any trouble or diſquiet in my heart: but with an equal mind and reſigned will I may paſs through all the changes and chances of this mortal life. I have frequently offered up and devoted my ſelf unto thee; and here again I renew the ſurrender, delivering up ſoul and body intirely to do and ſuffer thy holy will and pleaſure. O preſerve in my mind ſuch an high eſteem of thy infinite Wiſdom

Pſal. 115. 15.

Epheſ. 3. 18, 19.

and

and Goodneſs, that I may ever chearfully commit my ſelf and all I have into thy hands, to be diſpoſed of, as thou judgeſt moſt meet and convenient. And whatſoever thou art pleaſed to order for my portion, Lord, help me to be perfectly contented & well pleaſed with it, believing it to be the reſult of thine infinite underſtanding, and of thy Fatherly care and tender mercy; and looking at thoſe unſeen enjoyments to which thou knoweſt beſt by what ways to conduct and lead me, all the time of my ſojourning here in this World. Lift up my thoughts ſtill higher and higher towards that holy place where the Lord Jeſus is inthroned. Fix my mind ſtedfaſtly on that bliſs, which he is gone to prepare for us; that I may feel it drawing my heart after him to follow his great example: and not only ſatisfying me in all conditions of life; but filling me with joy in believing, with joy unſpeakable and full of glory. Unto thee, O Lord Jeſus, I commend my ſelf. I truſt thee with my health, my eſtate, my friends and all I have. Allot what thou pleaſeſt for us. Let it be unto us according to thy will. Not our will, but thy will be done. *Amen.*

VIII.

A Prayer for absolute Obedience *to God.*

O Most bleſſed God, the Fountain of all being and happineſs; who canſt as well not be, as not be the moſt excellent. The higheſt of our thoughts and conceptions fall infinitely below the greatneſs of thy perfections: But that little which we know of thee is the greateſt ſatisfaction of our mind and underſtanding; and when we chuſe thee, our wills are ſatisfied; and we cannot will any thing elſe but always to make this choice, to be governed by thy counſel, to be ruled by thy will, and to commit our ſelves to thy omnipotent Goodneſs. When we fear thee, and love thee, and truſt our ſelves with thee, and intirely depend upon thee, and rejoyce in thy mercies; all our affections are contented, and there is no trouble nor diſquiet in our heart. All that we are, is happy in thee: our bodies are better as well as our ſpirits,

ſpirits, when we chearfully obey thee. Yea, the croſſes and afflictions of this life turn to our profit, by the union of our wills with thine, and our ſtedfaſt adherence to thee. There is nothing that we can wiſh for more, than that we may always continue as our bleſſed Lord and Maſter did, in a conſtant love and abſolute obedience to thee in all things. For thy will is the perfect rule of righteouſneſs, being guided by the greateſt reaſon and judgment; and the whole world declares it to be ſo ready to do good, that we cannot ſuſpect the goodneſs of any of thy Commands. We muſt needs confeſs whatſoever befalls us, that thy ſervice is perfect freedom; and the labours of Religion are the greateſt pleaſures; and our denial of our ſelves for thy ſake is our gain and advantage; and our doing good to others, is doing our ſelves good; and our abſolute reſignation to thee, is the eaſe, the peace and the reſt of our ſpirits. I hope, O Lord, that having ſo much reaſon to cleave unto thee, I ſhall never be ſo miſerable as to forſake thee: but that my own ſenſe and feeling, my frequent

profeſ-

profeſſions and proteſtations, my holy vows and reſolutions, all the experience I have had of thy Goodneſs, and the many repeated tokens and pledges of thy Grace and favour, will for ever tye me to thee and make me wholly thine. Pour down upon me a more abundant portion of thy holy Spirit, that may make my thoughts more fixed upon heavenly things, my intentions more ſingle and pure, my deſires fewer and more reaſonable, my hopes more ſpiritual and divine, the reſt of my paſſions more ſubject and uſeful to me, and my whole converſation here in this world more ſober, righteous and godly; ſuch as becomes one who hath ſuch excellent precepts, ſuch precious promiſes, ſuch noble hopes, and ſeeks, by patient continuance in well doing, for glory, honour and immortality. Indue me with ſuch honeſty and uprightneſs of heart, and with ſuch reſolution and conſtancy of ſpirit; that no temptation I meet withal in this life, may prevail with me to ſtart aſide from thy holy Commands. For which end poſſeſs me with a lively ſenſe of better things; that I may not judge

judge it neceſſarry to my happineſs to be rich, or great, or honourable, or enjoy all the pleaſures and delights of the fleſh: but I may feel my ſelf ſo happy in the knowledge and love of thee, in likeneſs to thee, and full expectation of that bleſſed ſtate to which thy Almighty Goodneſs can prefer me, and thou haſt promiſed, who art the faithful and true, one day to dignifie thy ſervants withal; that life it ſelf may not be ſo dear unto me, as the doing of thy will revealed in Chriſt Jeſus. I ſee the glory to which he is advanced by taking upon him the form of a ſervant, and becoming obedient unto death, even the death of the Croſs. And I moſt heartily thank thee for making me *partaker of the heavenly calling*, to follow after him and tread in his ſteps: beſeeching thee to enable me to walk worthy of thee who haſt called me to thy Kingdom and Glory, *conſidering the Apoſtle and High-Prieſt of our profeſſion Chriſt Jeſus, who was faithful to thee that appointedſt him over thy Houſe and*

Heb. 3. 1.

and Family. That doing my duty impartially towards thee and towards all Men, I may at laſt hear that comfortable voice, *Well done, good and faithful ſervant; enter thou into the joy of thy Lord.* Amen.

Matth. 25. 21.

IX. *A*

IX.

A Prayer for an heart to forgive our Enemies.

O Eternal God, in whom we live, and move and have our being; and from whoſe bounty we receive continually innumerable bleſſings, the ſmalleſt of which we are unworthy of. All thy Creatures tell us how good thou art, and call upon us to admire thee, to praiſe thee, to love and ſerve thee, with all our heart, and ſoul, and ſtrength. Thou haſt made abundance of them more particularly to ſerve us, and miniſter to our neceſſities: And they are all obedient to thy Word, and keep in the order and place wherein thou haſt ſet them. We are the only diſorderly Creatures, who have wantonly miſuſed that liberty thou haſt given us, and ſet up our wills above thine who art the Lord of Heaven and Earth. And yet, ſo infinite is thy mercy, thou haſt not chaſtiſed our preſumption as it deſerved; but in much compaſſion ſent thy dear

Son;

Son; with the declaration of greater kindneſs to us than ever. *Rom.* 5. 8. *Herein thou haſt commended thy love towards us, that while we were yet ſinners, Chriſt died for us*; and not only reconciled us when we were enemies: but purchaſed for us the bleſſing of Friends, and Children, and Heirs of thy love. O the height of thy merciful kindneſs towards us! O the exceeding riches of thy Grace, wherein thou haſt abounded towards us in Chriſt Jeſus! I moſt thankfully acknowledge it; I rejoyce in thy love which hath paſſed by ſo many offences: and deſire to have ſuch a laſting remembrance of it in my heart, as may bow my will to thy obedience; and conſtrain me to imitate thy great charity, in all the actions of love to thee, and to all men. It is the perfection of our Nature to be made like unto thee, in Wiſdom and Goodneſs. And therefore I moſt heartily profeſs my ſelf a Diſciple of the ever bleſſed Jeſus; and think it the greateſt honour to follow him, the Wiſdom and Love of thee our heavenly Father: who mercifully healed one, that came to apprehend him; and prayed

prayed for his murtherers; and *when he was reviled, reviled not again; when he ſuffered, did not threaten; but committed himſelf to him that judgeth righteouſly.* O that I may feel the power of his love ſo poſſeſſing my heart, that no enemies, perſecutors, ſlanderers, revilers or injurious perſons, may be ever able to conquer my love towards them. But I may ſtill bear a kind and tender heart to the moſt enraged and provoking ſpirits: *bleſſing thoſe that curſe me; praying for thoſe who deſpitefully uſe me;* returning courteſies for affronts and injuries; bewailing their ſins, pitying their miſeries, and *endeavouring to overcome evil with good.* Endue me with ſuch a wiſe, conſidering, and ſober ſpirit, that I may ever prefer the example of my Lord and Maſter before all the cuſtomes and faſhions of this world; enduring the mockeries, the ſhame and the contempt which may be caſt upon me, for the following his forgiveneſs and patience. Let nothing move me from my conſtant affection to his holy life; nor any power or opportunity that is put into my hand, tempt me to avenge my ſelf, 1 *Pet.* 3. 9. 1 *Pet.*2.23.

and

and *to render evil for evil, or railing for railing: but contrariwiſe bleſſing, knowing that I am thereunto called, that I ſhould inherit a bleſſing.* And do thou, O God, to whom vengeance belongeth, pardon alſo and forgive thoſe, by whom I ſuffer wrongfully. Deal not with them according to their ſins, nor reward them according to their iniquities: But ſpare them, good Lord, ſpare them; and in the multitude of thy mercies paſs by their offences, and deny them not the grace of repentance. That they may at laſt ſubmit unto our Saviour, ceaſing to do evil and learning to do well; and we may all together be monuments of thy mercy, and great examples of Chriſtian virtue; and after we have paſſed our dayes in peace and concord here, live together in eternal love and friendſhip, with our Lord Jeſus: To whom be glory, both now and for ever. *Amen.*

X.

A Prayer for Brotherly Kindneſs.

O God, who art good and who doſt good; and haſt loved us, the children of men, ſo much as not to think thine only begotten Son too great a gift to beſtow upon us: in whom thou deſigneſt us the greateſt happineſs, having ſhewn us the way to the moſt pleaſant life here, and to eternal joys when we leave the world: I thank thee, with all my ſoul, for thy abundant Grace, and particularly that we are *taught of thee our God to love one another.* 1 *Theſſ.* 4. 9. I rejoyce in the beginnings of that heavenly life, which I feel in my heart; and that I have taſted any of the *conſolation that is in Chriſt, of the comfort of love, of the fellowſhip of the Spirit, and have any bowels, any mercies and commiſeration of others.* *Phil.* 2. 1, 2. It is the earneſt deſire of my ſoul that thy love may be perfected in me; that I may *know thou* 1 *John* 4. 13.

dwelleſt

dwelleſt in me, and I in thee, becauſe thou haſt given me of thy Spirit. Poſſeſs me, O Lord, with ſuch a full ſenſe of thy infinite charity towards us, that it may enlarge more and more the ſtraitneſs and narrowneſs of my ſpirit, and make room for all Mankind in my hearty affection, and I may deſire, and ſeek, and delight in their welfare and happineſs. And eſpecially endue me with a moſt ardent Charity towards all Chriſtian people; that I may love them as my Brethren, and as Heirs together of the Grace of life in Chriſt Jeſus. And ſeeing thou haſt been pleaſed to love us ſo freely and undeſervedly, ſo abundantly and with ſuch an everlaſting kindneſs, inſpire me, I beſeech thee,

1 *Pet.* 1. 22. with the like diſpoſition, that I may *love my Brethren with a pure heart fervently.*

1 *Theſſ.* 3. 12, 13. *And the Lord make me to encreaſe and abound in love towards them and towards all men,* and to perſevere and continue, notwithſtanding all diſcouragements or ill requitals,

Gal. 5. 13. *to ſerve them in love. To the end my heart may be eſtabliſhed unblameable in holineſs*

holineſs before thee our Father, at the coming of our Lord Jeſus Chriſt with all his Saints. Bleſſed be thy Divine Goodneſs, which hath ſhown to us this moſt *excellent way*; and diſpoſed me to like it, and love it, and walk in it. O incline my heart to *covet earneſtly* to excel in this, to be a chearful *follower of thee my God*, and ſtill *to walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an Offering and a Sacrifice to thee for a ſweet ſmelling ſavour.* Free me perfectly from all ill will, from envy, from ſelf-ſeeking, from anger, from evil ſpeaking, and all malice; that I may adorn the Goſpel of our Lord Jeſus by living in peace, and as *I have opportunity doing good unto all men, eſpecially unto them who are of the houſhold of faith.* And O that all Chriſtian people may be *like minded, having the ſame love, being of one accord and of one mind: that nothing may be done through ſtrife or vain glory; and there may be no ſchiſm in the body of Chriſt: but the members may have the ſame care*

Epheſ. 5. 1, 2.

Gal. 6. 10.

Phil. 2. 2, 3, 4, 5.

1 *Cor.* 12. 25.

one

one of another; and in lowlineſs of mind each may eſteem others better than themſelves, not looking every man on his own things, but every man alſo on the things of others. O that this mind may be in us all, which was alſo in Chriſt Jeſus:

1 *Pet.* 3.8. *that we may have compaſſion one of another, love as Brethren, be pitiful, and courte-*

Epheſ. 4.3. *ous, endeavouring to keep the unity of the Spirit in the bond of peace.* And the God of love and peace be with us all. *Amen.*

XI.

A Prayer for Courage in the profeſſion of Chriſtianity.

O Lord of Heaven and Earth, who art every where the reſt and peace, the refuge and ſecurity, the ſtrength, help and ſalvation of all thoſe who repoſe an holy truſt and confidence in thee: for nothing, not death it ſelf, can ſeparate them from thee. I adore thy infinite love, which hath aſſumed our nature to ſuch a nearneſs to thy own, and raiſed the Lord Jeſus from the dead, and given him glory at thy right hand; that all his faithful followers might reſt aſſured of thy eternal care of them, and that they *ſhall never periſh, but have everlaſting life.* Bleſſed, bleſſed be thy Name for *John* 3.16. this glad tidings of great joy which raiſes our ſpirits above this world, and places them in quietneſs and ſafety amidſt all the troubles and dangers of this life. I ſtand infinitely indebted to thee for this revela-

revelation thou haſt made of thy good will to us in Chriſt Jeſus, and for the glorious example that he
1 *Tim.*6.13. hath ſet us: who *before Pontius Pilate witneſſed a good confeſſion*, and ſealed thy
Acts 2.26. truth with his blood, knowing that his *fleſh ſhould reſt in hope, and that thou wouldſt not ſuffer thy holy one to ſee corruption.* O that I may feel my ſelf enlivened with the ſame ſpirit which was in our Head,
*Heb.*2.10. *The Captain of our Salvation, made perfect through ſufferings*, being *faithful to him to the*
*Revel.*2.10. *very death*, and not doubting I ſhall receive *a Crown of Life.* It is but reaſon that I ſhould part with all I have for him, and his righteouſneſs; who hath made himſelf ſo freely a Sacrifice of ineſtimable value and efficacy for us ſinners. O that I could do that chearfully, which I am bound to do in duty; being *ſtrengthened with all might according*
*Coloſſ.*1.11, 12. *to his glorious power, unto all patience and long-ſuffering with joyfulneſs; giving thanks to thee who haſt made us meet to be partakers of the inheritance*

tance of the Saints in light. It is a faithful saying, I know, 2*Tim.*2.11, *that if we be dead with him,* 12. *we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he will also deny us.* Defend me, O God, from so foul a wickedness, as the thought of denying my Lord and Master, and his holy truth: but *keep me by thy power* 1*Pet.*1.5,7. *through faith unto salvation*; *that the trial of my faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour and glory at the appearing of Jesus Christ.* Settle, confirm and strengthen me in the Christian faith; that a stedfast belief of thy precious Promises, a lively hope in thee through the resurrection of the Lord Jesus, may not only bear me up with constancy and patience, under shame, reproaches, loss of liberty and goods: but inspire me with courage and undaunted resolution in all dangers, even in death it self. Fill and greaten my mind with such a powerful sense of those immortal joys, that nothing may appear so dreadful here as to terrifie me from my duty, or turn me

aſide from the paths of righteouſneſs, charity, truth and piety: but *ſuffering according to thy will, O God, I may commit the keeping of my Soul to thee in well doing as unto a faithful Creator.* And endue me, I beſeech thee, with ſuch a perfect love to my Lord and Maſter Chriſt Jeſus, as may caſt out all baſe fear of ſuffering. Fortifie my heart with ſuch a zealous affection to his Religion, that I may not be *terrified by any adverſaries, nor afraid of their threats, neither be troubled: but ſanctifie thee, the Lord God, in my heart, not fearing thoſe that can kill the body, but thee who canſt deſtroy both ſoul and body in hell.*

1 *Pet.* 4. 19. 1 *Joh.* 4. 18. *Phil.* 1. 28. 1 *Pet.* 3. 14, 15. *Mat.* 10. 28.

Regard, O Lord, the ſupplications of thy Servant, who here hath made an oblation of himſelf wholly unto thee. And endue me with Chriſtian prudence as well as courage; that I may be both as wiſe as a Serpent, and as innocent as a Dove; and never diſhonour my Religion either by raſhneſs or by cowardiſe: but

but with a discreet zeal cleave unto truth and righteousness, saying boldly, *The Lord is my helper, and I will not fear what man shall do unto me.* In God have I put my trust, therefore shall I never be confounded. *Amen.*

Heb. 13. 6.

XII.

A Prayer for a low esteem of all worldly things.

O Eternal God, the King of Kings and the Lord of Lords; who madest the Heaven and the Earth and all contained therein, by thy Almighty word, and *before whom all Nations are as nothing, less than nothing and vanity.* How mean then and despicable should that little portion of this earth which we enjoy seem in our eyes, compared with thy love and favour who art the absolute Soveraign Lord of all, and canst make thy servants as happy as thou pleasest? To that very love we owe whatsoever we have in it, and there is nothing we can hope for, but from the same bounty; which we ought therefore to admire, and praise, and love and cleave unto above all things which we receive from thence. Our daily experience teaches us the weakness and uncertainty of all our earthly possessions; and that we our selves

Isai. 40. 17.

are

are ſtrangers before thee and ſojourners, as were all our Fathers; our days on the earth being as a ſhadow, and there is none abiding. All fleſh is graſs, and all the goodneſs thereof is as the flower of the field. When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth; ſurely every man is vanity. Thou only haſt immortality. With thee is the fountain of life. And therefore, *Lord, what wait I for? my hope is in thee, whoſe word abideth for ever*; and hath made us a promiſe of immortal life, with thy ſelf. O poſſeſs my heart with a full belief of thy holy word; and fix my thoughts and affections upon thoſe eternal goods, which Chriſt Jeſus hath already entred into the poſſeſſion of. *Incline my heart unto thy teſtimonies, and not unto covetouſneſs. Turn away mine eyes from beholding vanity: and quicken thou me*

1 *Chron.* 29. 15.
Iſai. 40. 6.
Pſal. 39. 11.
1 *Tim.* 6. 16.
Pſal. 36. 9.
39. 7.
Pſal. 119. 36, 37.

in thy ways. The Law of
Pſal. 72. *thy mouth,* I know, *is better than thouſands of gold and ſilver.* Help me there-
Prov. 2. 4. fore to *ſeek for wiſdom as for ſilver, & to ſearch for her as for hid treaſure:* and make
Wiſ. 7.8,10, 11. me alway to *prefer her before Scepters and Thrones, and eſteem riches nothing in compariſon of her; to love her above health and beauty, to chuſe to have her inſtead of light; for the light that comes from her, never goeth out.* And ſince
Prov. 2. 6. *thou only giveſt wiſdom, and out of thy mouth cometh knowledge and underſtanding:*
Wiſd. 9. 10. *O ſend her out of thy holy Heavens from the throne of thy glory, that being preſent ſhe may labour with me; that I may know what is pleaſing unto thee.* O that *Wiſdom*
Prov. 2. 10, 11. *may enter into my heart, and knowledge become pleaſant unto my ſoul; that diſcretion may preſerve me and underſtanding may keep me, to deliver me from the way of the evil man, and to lead me ſoberly in my doings.* Let not the ſplendor

of

of any thing in this world entice me to ſet my heart too much on wealth and dignities, and the praiſe of Men, whoſe breath is in their noſtrils: much leſs for any of theſe to diſpleaſe thee, by forſaking the ways of righteouſneſs, mercy and piety; which make us thy friends, and advance us to a Kingdom. But ſettle in me ſuch an high eſteem of thy good will towards me, fill me with ſuch an immoveable love to thee, and fix mine eyes ſo ſtrongly on the brightneſs of that immortal Glory, which Chriſt hath brought to light by his Goſpel; that it may obſcure the moſt glittering temptations in this World, and place me out of the reach, or out of the danger of them. O make me ſo wiſe, as not to *diſquiet my ſelf in vain, heaping up riches, and not knowing who ſhall gather them:* but to lay up treaſures in Heaven, being rich in faith and in good Works; *Laying up in ſtore for my ſelf a good foundation againſt time to come, that I may lay hold on eternal life.* Amen.

Pſal. 39.6.

1 *Tim.* 6.10.

THE END.